



ST QUIRIAC

# Legends of the Holy Rood;

Symbols of the Passion

and

Cross - Poems.

In Old English of the Eleventh, Fourteenth,  
and Fifteenth Centuries

EDITED FROM MSS IN THE BRITISH MUSEUM AND  
BODLEIAN LIBRARIES,

WITH INTRODUCTION, TRANSLATIONS, AND GLOSSARIAL INDEX,

BY

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# CONTENTS.

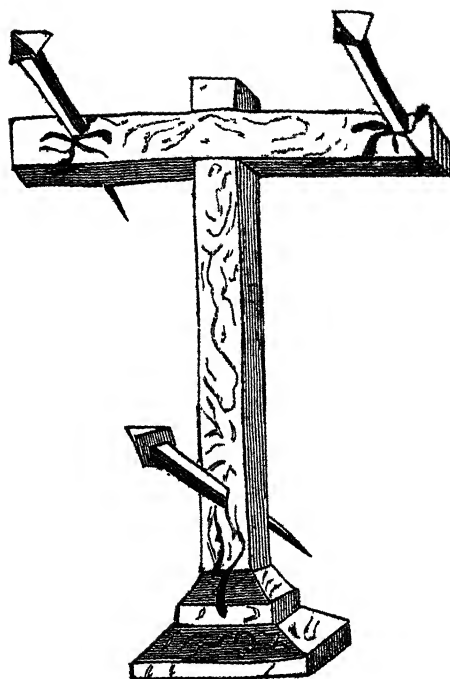
	PAGE
Preface	vii
Introduction	xi
I Discovery of the Sacred Cross	2
II þe Holy Rode	18
Hou þe Holy Cross was y-founde	19
Exposition of the Cross	48
Life of St Quiriac	58
III The Story of the Holy Rood	62
IV Finding of the Cross	87
V The Uplifting of the Holy Rood	98
VI How þe Hal Cros was fundin be Seint Elaine	108
VII Exposition of the Holy Rood	122
VIII Dispute between Mary and the Cross	131
IX With an <i>O</i> and an <i>I</i>	150
X With an <i>O</i> for an <i>I</i>	153
XI The Invention of the Holy Cross	154
XII The Exaltation of the Cross	161
XIII The Symbols of the Passion	170

## APPENDIX

I Dispute between Mary and the Cross	197
Festivals of the Church	210
II Horæ de Cruce	222

GLOSSARIAL INDEX	225
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## PREFACE.

WHILE consulting Hickes's *Thesaurus*, my attention was suddenly attracted by a reference to an Old English homily on the *Finding of the Cross*. Ascertaining that it had never been printed, and hoping that Old English students, who had read the beautiful legend of "Elene, or the Invention of the Cross," in Kemble's edition of the *Vercelli Poems*, might like to have a prose version of the story, I determined to edit it for the Early English Text Society. This homily is the first piece in our collection of Legends of the Holy Rood. It is printed from a MS. in the Bodleian Library, Auct. F. iv. 32.

While engaged upon this, I recollected that I had seen or heard of other Old English legends, and as soon as I could procure transcripts, I put them into print. Thus the work gradually grew larger and larger<sup>1</sup> while passing through the press, and a tolerably complete collection of legends, in an English form, concerning the Invention and Exposition of the Cross (celebrated by two festivals of the Christian Church) will be found in the present volume.

A few Cross-poems have been added, one of which deserves special mention, namely, the "Dispute between Mary and the Cross" (p. 131).

<sup>1</sup> This fact will account for the strange arrangement of some of the pieces.

After the version from the Vernon MS was printed, another and rather longer copy turned up in Royal MS 18 A x, with some additional verses on the "Festivals of the Church," in the same metre as the Cross-poem. These I have added in an Appendix.

Of the second poem, on the "Finding of the Cross" (p. 19), I have printed two versions—one from the Ashmolean MS 43, Bodleian Library, of the latter part of the thirteenth century, which has been collated with an imperfect copy in Harl. MS. 2277, of the same date, which contains lives of the saints, &c., the other from the Vernon MS, fourteenth century.

As the history of Cyriacus, the brother of Stephen the martyr, is included in the legends relating to the "Finding of the Cross," I have also added two versions of the saint's life.

The third legend (p. 62) contains the history of the material out of which the Rood was made, from the time it was a pippen until it was wrought into a cross<sup>1</sup>. It also relates the story "*De Fabrice Clavorum*," which I have not met with elsewhere in an English form.

This legend, as well as No. IV (p. 87) and No. VII (p. 122) are printed from Harleian MS 4196, a bulky volume, containing metrical homilies and lives of saints in the Northumbrian dialect.

"The Uplifting of the Holy Rood," No. V (p. 98), is taken from Ælfric's minster homilies in Cotton MS, Julius E vii. Ælfric's discourse on the "Finding of the Cross" will be found in Thorpe's edition of Ælfric's *Homilies*.

The sixth legend, "How the Holy Cross was found by St. Elene," is from the West-Midland version of the *Cursor Mundi*, Fairfax MS 14, Bodleian Library<sup>2</sup>.

The same story is found in the Northumbrian copy of the *Cursor Mundi*, in the British Museum, Cotton MS, Vespasian A iii, and in a MS. belonging to the University Library of Göttingen.

<sup>1</sup> A similar version of a portion of this story, but of an earlier date, is printed in my *Specimens of Early English* (p. 140).

<sup>2</sup> For the transcript of the pieces from the MSS. in the Bodleian Library, I am indebted to Mr. G. Parker.

This legend on the "Finding of the Cross" is very different from the others already noticed, and instead of the story of Judas or Cyriacus occupying a prominent place, it only comes in at the fag-end as an illustration of the diverse stories that are told of the Rood (p 120). Instead of the ordinary legend, we get the story, so well known to us all in the *Merchant of Venice*, of the merchant and the pound of flesh<sup>1</sup>

All the pieces from I to X inclusive, are now for the first time printed

The next two pieces (XI and XII p 154-169) are from Caxton's *Golden Legend*, and these again supply a few particulars not found in the other legends

The "Symbols of the Passion" are now for the first time edited from Royal MS 17 A 27, and Addit MS 22,029, collated with another copy without the illustrations in Addit MS 11,748

The curious illustrations are furnished by Professor de la Motte, who has kindly made the Society a present of those from the Addit MS 22,029

R M

KING'S COLLEGE, LONDON,

Feb, 1871

<sup>1</sup> Kemble seemed to think that this legend was only contained in the Gottingen MS. He has rightly noticed its absence from the Midland version of the *Cursor* in Trinity College Library



## INTRODUCTION.

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### § 1 The Finding of the Cross

“THE Inuencion of the holy crosse is sayd by cause that this daye the holy crosse was founden for tofore it was founden of seth in paradyse teriestre / Lyke as it shall be sayde hereafter and also it was founden of salamon in the monte of lybane and of the quene of saba / in the temple of salamon And of the Iewes in the water of pyscyne And on this daye it was founden of Helayne in the mounte of caluarye /”

These prefatory remarks to the “Invention of the Cross” in the *Golden Legend* (see p 154) suggest the order in which a summary of the legends contained in the following pages should be written

### § 2 The Finding of the Cross by Seth in Paradise

When Adam and Eve were driven out of Paradise for eating of the “apple tree,” God promised to send them the *oil of mercy* (pp 18, 19), wherewith they should be anointed and be healed of their sin-wounds which covered their bodies from “head to heel” to the number of “sixty and ten” (p 64)

In the vale of Hebron Adam and Eve had passed more than

nine hundred years in sorrow and woe. They had lost during this interval their two sons, and as a kind of penance for their sins, they remained apart for more than two hundred years<sup>1</sup>. At our Lord's bidding Adam and Eve came together again, and after a time Seth was born. When Adam was nine hundred and thirty-two years old, he found himself enfeebled by toil, sickness, and old age, and he longed to die. But before his death he wished to be anointed with the oil of mercy. He calls Seth unto him and tells him of his ills (pp 20, 21).

Seth has no idea what *pain and sorrow* mean, and thinks that his father's sickness arises from a longing for the fruits of Paradise (p 62). But Adam tells Seth of God's promise to him on leaving Paradise, and bids him go to Paradise, and entreat the angel at the gate of Eden to send him the oil of mercy (p 22)—the oil of life, "that medicine is to man and wife" (p 65).

Seth being ignorant of the way thither, Adam gives him full instructions for his journey, and so Seth, starting from the head of the valley of Hebron, finds a green path which leads to the gate of Paradise (p 22), then, turning eastward (p 66<sup>2</sup>), he comes upon the way by which Adam and Eve had left Paradise, upon which, ever since the Fall, no grass had grown. Following this track, he reaches the gate of Paradise (made known to him by a great light, like that of a burning fire<sup>3</sup>), and with prayer and supplication he beseeches God to send his father the oil of mercy (pp 22, 66, 154). While praying, St Michael appears to Seth, and tells him that it is useless to pray for the oil of mercy, for it will not be sent upon earth until five thousand two hundred and twenty years shall have elapsed, when Christ shall come to die for man's sin<sup>4</sup> (p 67).

The angel then commands Seth to put his head within the gate of Eden, and to note well whatever he sees therein. He did as he was bidden, and saw more marvels than tongue could tell. The

<sup>1</sup> Adam determined upon this penance because *woman* was the root of all his misfortunes (pp 20, 21).

<sup>2</sup> See *Specimens of Early English*, p 140.

<sup>3</sup> See *Specimens of Early English*, p 141.

<sup>4</sup> The *Golden Legend* says 5550 years.

meads were decked with gay herbs and trees, diffusing all around most delightful perfumes, the trees were loaded with delicious fruits, and the birds sang joyously. In this land of delight and of joy Seth would fain dwell for ever.

In the middle of Paradise he saw a bright, shining well, out of which flowed four streams that watered all the world.<sup>1</sup>

Above the well there stood a large tree with many branches, but without bark or leaves, like an aged tree (pp 24, 68). Seth supposed that the tree stood thus bare on account of his parents' sin (p 68, *Specimens*, p 142).

A serpent, "all naked, without skin," was embracing the tree. This was the tree and the serpent that caused Adam first to commit sin (p 24, *Specimens*, p 142).

A second time Seth looked in, and to his amazement the tree was covered with bark and leaves, and appeared to reach unto heaven, and in the top of the tree he beheld a new-born bairn lapped in "small" (or swaddling) clothes.<sup>2</sup>

The root of the tree went down into the uttermost ends of hell, and there he saw the soul of his brother Abel. Then the angel drove Seth from the gate, and he saw no more. These sights were afterwards explained to him. The babe in the top of the tree was God's Son, who in the fulness of time should bring mankind the oil of mercy (pp 24, 69, 70).

When Seth took leave of the angel, he received three pippins or kernels of an apple, which he was bidden to put under Adam's tongue as soon as he was dead. Out of these three kernels three trees—cedar, cypress, and pine—would spring. These "wands" or rods betoken the Trinity: the cedar, "a tree of height," denotes the Father, the cypress, a tree of sweet savour, represents the Son, and the pine<sup>3</sup>, a fruit-bearing tree, is a type of the Holy Ghost and His gifts (pp 26, 70, *Specimens*, p 144).

Seth returns home, and tells Adam of the oil of mercy that should come through the birth of a blissful Child, near the end of

<sup>1</sup> The *Cursor* names the four streams Tyson, Fison, Tigris, Euphrate (*Specimens* p 142, *Genes*).

<sup>2</sup> The *Cursor* adds that the child lay squealing for Adam's sin (*Specimens*, p 143).

<sup>3</sup> The *olive* seems to be the tree that is really meant.



the world, and of his death which should take place within three days. Great was Adam's joy when he heard of his approaching death, and for once in his life he laughed. He had endured so much sorrow and care, that he had rather dwell in hell than live any longer upon earth (pp 26, 71, *Specimens*, pp 144, 145)

When Adam died, his weeping wife and children tried to restore him to life, whereupon the archangel Michael appeared to them, and showed them what to do with the corpse. Under his direction, accompanied by angels "singing all full solemnly and making noble melody," they carried the dead body to the vale of Hebron, where it was laid in the earth, and they were told that for the future the dead must be buried "in earth or stone" (p 72)

The pippins which had been placed under the root of Adam's tongue after a time began to grow, and three small wands or trees grew up, and stood in Adam's mouth until the time of Moses. Each grew separately by itself out of the same root, and was of an *ell* in length and no more.

### § 3 The Finding of the Rods by Moses

After the Israelites crossed the Red Sea, they came unto the vale of Hebron, and one evening, as Moses was walking along, he came upon the place where the three trees were growing. Moses greeted these signs of the Trinity, and drew them out of the earth, from which issued "so noble a smell," that all the Israelites believed that they had at last reached the land of promise (pp 26, 73)

By means of these wands Moses healed the sick, and performed numerous other miracles. When he knew that his end was near, he planted the wands beside a stream under Mount Tabor, in the land of Arabia (pp 29, 75)

### § 4 The Finding of the Rods by David

For a thousand years the wands continued in the same state, until King David, instructed by God, found them, and brought them to Jerusalem (pp 28, 75)<sup>1</sup>

<sup>1</sup> The old Dutch legend, *Geschiedenis van het heylighe Cruys* (ed Berjeau),



As it was eventide when he reached home, he planted the wands in a "dike," and set trusty men to see that no harm happened to them. On the morning, he found the wands grown into one tree with three branches springing from the top, so he did not attempt to remove it, but built around it a strong wall, and to mark its yearly growth he put around it a silver ring. For thirty years the tree stood in the same spot, and after that grew no more (pp 28, 76, 77)<sup>1</sup>

Under the holy tree David did penance for his sins, and composed the whole of the Psalter (pp 30, 78)

### § 5 The Rood-tree cut down by command of Solomon

For fourteen years David was engaged in building the Temple, which after two and thirty years was completed by Solomon. When the work was almost finished, the carpenters found themselves in want of a large beam, but they could not find any tree of sufficient size to furnish it, except that which David had planted, whereupon Solomon ordered it to be cut down and taken into the Temple. The carpenters measure off thirty-one cubits, and after working it up, they find it one cubit too long. They take off the excess, and on measuring it again find it one cubit too short (pp 30, 79, 80). Thrice they alter it to no purpose, so they inform the king of their extraordinary failure, and he commands them to make a bridge with it across an old ditch.<sup>2</sup>

contains the following account of two miracles performed by David on his way to Jerusalem —

#### XII

'King David, here, as Scriptures say,  
A great lord meets upon the way,  
All leper like, with sores and blains,  
Till David cured him of his pains

#### XIII

And as he journeys with the trees,  
Three black men coming soon he sees,  
Who, touched with those three rods of might,  
Became, in good sooth, pure and white"

<sup>1</sup> "To the west of Jerusalem is a fair church, where the tree of the Cross grew" Maundeville, in *Early Travels in Palestine*, ed T Wright, Bohn's series, p 175

<sup>2</sup> The brook over which the tree was placed is called Kedron in Norris's *Cornish*

## § 6 The Rood-tree discovered by the Queen of Sheba

Here it remained until the Queen of Sheba, on her visit to Solomon, discovered it, and paid great honour to it. She advised Solomon not to allow the beam to remain, for a man should die thereon who should destroy the Mosaic Law, so he caused it to be removed, and burned deep and hidden from all men (pp. 32, 83)<sup>1</sup>

## § 7 The Rood-tree found in the Pisene

Here, after some time, there sprang up a deep well, which, owing to the beam of the sacred tree, was endowed with miraculous powers of healing, so it was visited by the sick, who bathed therein and were healed (pp. 32, 82)

When Jesus came upon earth, the tree began to float, and when the Jews were in want of a "tree" on which to hang our Lord, they thought of the floating beam, and took it up and made thereof a cross (pp. 32, 84, 155)

## § 8 Of the Number of Pieces in the Cross

The Cross was made out of two-thirds of the beam, and the part above ground was eight cubits long, the pieces on each side were of three cubits (p. 85)

In the *Golden Legend* (p. 155) the four pieces of the Cross are mentioned as consisting of four different kinds of wood —

(1) The upright beam, (2) the over-thwart or cross-bar, upon which the arms were nailed, (3) the piece upon which was fixed the

*Drama*,<sup>1</sup> 425 Maundeville speaks of the Rood tree as having once been used as a bridge over the brook Cedron (*Early Travels in Palestine*, Bohn's edition, p. 176. *Notes and Queries*, vol. vii p. 334, 1853)

<sup>1</sup> The old Dutch legend in Berjeau's *Holy Cross* says that after Solomon was rebuked by Queen Sheba for letting the tree serve for a bridge, he gave orders

"To place it o'er the temple's door,  
Where men should bless it evermore"

Abas (Abijah) afterwards took the gold and silver from off it, that Solomon had placed around it, and the Jews removed it from the Temple

table containing the superscription, (4) the socket, or mortise, in which the main beam stood

The four kinds of wood were palm, cypress<sup>1</sup>, cedar, and olive

“Quatuor ex lignis domini crux dicitur esse,—  
Pes crucis est cedrus, corpus tenet alta cupressus,  
Palma manus retinet, titula lætatur oliva”

### § 9 The Legend of Maximilla, the first Christian Martyr

The Northumbrian version of the history of the Cross-beam (pp 62–85) has a few variations from the Southern versions, and introduces a legend, probably of later origin, that I have not met with elsewhere in an English form<sup>2</sup>. Instead of the beam being turned into a bridge, Solomon is said to have caused it to be placed between two pillars of the Temple, and to have commanded that once a year every one should visit the “holy tree,” and honour it “in their best manner.” So it befell upon a year that all the country far and near went to Jerusalem to honour the sacred beam, and among the worshippers was an unbelieving woman (p 80)—

“She sought thither the sight to see,  
And trowed no virtue in the tree”

The woman, whose name was *Maximilla*, in unbelief sat upon the “tree,” and forthwith her clothes took fire and burnt like tow. Then she began to prophesy,

“And said, ‘My Lord, mighty Jesu,  
Have mercy, and on me thou rue”

When the Jews heard her call upon Jesus, they were exceedingly angry, because she had slandered their God by the mention of

<sup>1</sup> Some say the stem was made of cypress, because it was a wood that did not easily decay

<sup>2</sup> This legend is found in Arundel MS 507 “Entre eux vient une femme Maximilla,” and in the Cornish play of “The Beginning of the World” (*The Cornish Drama*, ed Norris)

Saviour is not clothed in the long Byzantine robe of the eleventh century, but in a tunic descending to the knees, in which he is represented until the fourteenth century. His feet are not crossed or nailed, but rest on a tablet (*suppedistatum*), which a third nail fixes to the Cross. Before the thirteenth century, Jesus was attached to the Cross by four nails, one to each hand and foot. In consequence of some anterior discussions, the feet from this period were placed over each other, and attached by a single nail, it having been settled that three nails only were used at the Crucifixion. Cimabue is said to have been the first painter who adopted this arrangement. This crucifix (fig. 14) was made at the end of the twelfth century, when the four nails had been rejected, but the feet had not been superposed, so, to get rid of the difficulty, the third nail is here attached to the tablet which supports the feet."

"St Gregory Nazianzen says of the taking down from the Cross, Γυμνὸν τρισήλῳ κείμενον ξύλῳ λαβών, clearly intimating that our Saviour was fixed to the Cross with *three* nails only.

"Nonnus, the Greek poet, in the fifth century describes the sacred feet of our Lord as placed one over the other, and fastened down with a single large nail.

"On the other hand, St Cyprian, St Augustine, St Gregory of Tours, and Pope Innocent III, as also Rufinus and Theodoret, reckon *four* nails" (F. C. H. in *Notes and Queries*, Series III. vol. III p. 392)

Ælfric speaks of *four* nails "The Jews . . . fixed him [Jesus] on a Cross with *four* nails." (*The Homilies of Ælfric*, ed. Thorpe, vol. I p. 217)

The author of the *Ancient Rite* notices the tradition of *three* nails "His dear body, that was extended on the Cross, broad as a shield above, in his outstretched arms, and narrow beneath, because, as men suppose, the one foot was placed upon the other foot" (*Ancient Rite*, p. 391)

Curtius, in his treatise *De Clavis Dominicus* (seventeenth century), is in favour of four nails. See Gretser, vol. I bk. I. cap. 93; Lapsius, lib. II cap. 9

## § 12 The Finding of the Cross by St Helena

After the crucifixion the Jews tried to hide the Cross from Christians, so they buried it along with the two crosses whereon the thieves were hung, and for two hundred years they lay "under earth" (pp 35, 108)

Adrian knew where the Cross was, but to prevent Christians from finding it out, he built a heathen temple on the spot, and so the place was forsaken, and finally neither pagan nor Christian knew where the Rood lay (p 35)

After a time Constantine became emperor<sup>1</sup>, pious and honourable, and a friend to Christians, although as yet he was unbaptized

In the sixteenth year of his reign, a foreign but mighty nation assembled on the banks of the Danube to make war upon the Roman people<sup>2</sup> Constantine, praying for divine assistance, marched against his foes, but, when he saw the hostile hosts, he was sad unto death, expecting that all his army would perish in the conflict The night before the battle the emperor had a vision, in which he saw an angel, who bade him to be of good cheer, and to look up to heaven On looking up he saw in the sky the sacred token of Christ's Cross, and above the Cross was written these words "By this conquer" (p 3)

On the morrow he commanded a cross to be made, after the pattern of that which he had seen in his vision, and caused it to be borne before him in battle, instead of a banner

As soon as the enemy saw the sign of the holy Rood, they were seized with a panic, and fled, so Constantine won the victory through the power of the Cross (pp 4, 36, 37, 88, 109)

When the emperor returned home, he made enquiry concerning the Cross, and whose token it was Christians came and told him of the Trinity, and of the advent and death of Christ, so the emperor became a Christian, and was baptized by Pope Silvester (pp 4, 36)

<sup>1</sup> The dates given in these legends are very incorrect No I places Constantine's reign in the year 133 after the Passion, in the Vercelli poem (No XI Golden Legend) it is "an C yere and more"

<sup>2</sup> Eusebius, in his *Life of Constantine*, &c, speaks only of the war between the emperor and Maxentius

carried them about with him, and afterwards placed them beside the Cross. At St Denis are the nails and the king's crown (p 120) She gave also a part of the Cross to her son, and the other part she left enshrined in gold, silver, and precious stones, in a church which she caused to be built upon Mount Calvary (p 96) Thus was the holy Rood found on the third of May, which we call Holy Rood Day.

### § 13. Another Legend concerning the Finding of the Cross (pp 108-121)

Constantine, being desirous of finding the holy Cross upon which Jesus had suffered, sent two messengers, Benciras and Ansiers, to his mother Helena, bidding her without delay to make search for the holy Rood. The queen had with her at this time a skilful goldsmith, who owed a large sum of money to a Jew, under a bond to yield an equivalent in weight of his own flesh if the debt should not be paid when due. The day of payment came, and the goldsmith was unable to satisfy the Jew's claims. The case came before the queen's court, and was tried by Benciras and Ansiers, who ask the Jew how he proposes to take the penalty. He replies that he intends to put out the debtor's eyes, then to smite off his hands, and lastly to cut off his tongue and nose.

The judges bid him take the flesh, but beware to take no blood with it, for that was not included in the contract. The Jew says, "Methinks the worst part of the bargain is mine—

To take the flesh if I assay,  
Then the blood will run away

Ye have ruined me by your decision, a curse light upon you for it."

Then the judges declare the Christian man to be quit, and condemn the Jew to forfeit his goods to the queen, and to lose his tongue.

that one nail was thrown into the Adriatic Sea to quiet a whirlpool there, two nails were placed in the bridle of Constantine's horse, and one in Constantine's crown.

The Jew, aghast at this decision, offers to disclose where the Lord's holy Cross is to be found, whereupon Helena declares that if he can do so he shall receive a full pardon, but shall lose his eyes in case he does not perform his promise

Then the Jew leads Helena to Calvary, and digs up three crosses, &c

## § 14 How to make the Sign of the Cross

Ælfric, in his instructions for making the sign of the Cross (p 104), gives the Western mode as follows —With three fingers must one make the sign of the cross, and bless himself, on account of the Holy Trinity He seems to condemn the use of the open hand in making the sign of the Cross<sup>1</sup> (p 104)

"The gesture of benediction is either Greek or Latin, it is always given with the right hand, the hand of power In the Greek Church it is performed with the forefinger entirely open, the middle finger slightly bent, the thumb crossed upon the third finger, and the little finger bent This movement and position of the five fingers form, more or less perfectly, the monogram of the Son of God" (Didron's *Christ Iconog* p 407)

"The Latin benediction is given with the thumb and two first fingers open, the third and little finger remaining closed" (*Ib* p 408)

## § 15 The Exposition of the Cross<sup>2</sup>

There was, in the year of our Lord six hundred and fifteen, an impious king of Persia, named Chosroes, who commanded all his subjects to call him the King of kings and Lord of lords With a great army he invaded Jerusalem, and destroyed the churches of the Christians He went to the holy sepulchre with the intention of destroying it, but a great fear withheld him Nevertheless, he

<sup>1</sup> "Make the sign of the cross on your mouth with the thumb, and say, 'God be our help, then a large cross from above the forehead down to the breast, with the three fingers (*Ancren Riwle*, p 19) See Gretser, vol 1 lib iv cap 1, 2

<sup>2</sup> See pp 48-57, 87-107, 122-130, 161-169



took possession of the holy Rood left there by Helena, and carried it away into his own country. Forthwith he raised a high tower of silver, ornamented with all kinds of precious stones, and therein he set a throne wrought of "red gold," in which was represented the sun, moon, and stars, so that it looked like heaven. By means of pipes perforated with small holes, he caused water to descend as rain, and causing horses to tramp constantly through hidden trenches, he imitated the noise of thunder. He even imitated the song of angels by means of "secret whistles." Here on his throne he sat, endeavouring to represent God himself, and beside him on his right side he placed one of his sons<sup>1</sup>, feigning him to be God the Son, and a third person on his left hand represented the Holy Ghost. To his eldest son the impious king resigned his throne, and for many a day practised his cursed "maumetry." In those days there was an emperor named Herachus, who was renowned far and wide as a brave, pious, and God-fearing sovereign. Chosroes' son was envious of the Christian king's renown, and determined to win from him his kingdom. The two armies met near the banks of the Danube, and the son of Chosroes proposed to the emperor to decide the contest by a single combat on the bridge of the river. Herachus consented, and through the divine assistance won the victory, and slew his opponent. Then Herachus came to Persia, and found the impious Chosroes, like a God, sitting on his throne. Because he had honoured the Cross, the emperor offered to spare his life, if he would forsake his "maumetry" and be baptized. On his refusal, Herachus commanded his head to be struck off, and gave the kingdom to the son of the heathen king. The holy Rood he removed, intending to carry it back to Jerusalem. After he had descended from the Mount of Olives, he essayed to enter the gate of the city (by which the Saviour went to his Passion) on horseback, in royal array; but the stones lying

<sup>1</sup> Some legends say that the Cross placed on his right represented the Son, and a cock on his left represented the Holy Ghost. The Cross seems to have been a true representation of the Son. "The earliest Christian artists, when making a representation of the Trinity, placed a cross beside the Father and the Holy Spirit—a cross only, without our crucified Lord" (Didron's *Christian Iconography*, p. 369, Bohn's Illustrated Library.)

round the place suddenly closed about, and formed an impenetrable wall

At the same time an angel appeared standing on the wall, with the sign of the cross in his hand, and reminded the emperor that Christ had entered by this gate in humble clothing, riding upon an ass. Heraclius, thus rebuked for his pride, dismounted, and stripped himself of his royal robes, and barefooted bore the Cross into the city, the obstacles to his entrance having suddenly disappeared. When the Cross entered the city, it gave forth a most delightful savour, and filled all places with its sweetness, and all assembled began to praise the Cross thus, saying, "O thou marvellous Cross, more luminous than the stars, greatly art thou to be honoured and loved by all the world, for thou alone wast worthy to bear the ransom of the world. Sweet tree, save thou this assembly that are here this day gathered together for thy honour and praise."

Thus was the precious tree re-established, and the ancient miracles were revived.

This took place on the fifteenth day of the month of September, and is still commemorated by the festival called The Exposition of the Holy Cross<sup>1</sup>.

## § 16 Traces of the Cross before the Crucifixion

The Cross is mentioned in the Old Law. It was planted in Paradise, Adam took shelter thereunder when he had sinned, the blood of Abel cried from under it.

It was the fact of Isaac's carrying the wood for his sacrifice in

<sup>1</sup> Many miracles are related in some of these legends as being connected with the Rood after its exposition (see pp 103, 104, 130, 166-169). A few are mentioned in connection with the Invention (see pp 115, 159, 160). Gretser has something on the oil of the Cross, vol 1 lib 1 cap 91. See p 115 of this volume.

In Harl 22,2 lf 50 bk mention is made of a great miracle of a knight called Sir Roger Wallysborow, how he in the Holy Land wanted to bring off a piece of the Cross, how his thigh opened marvellously, and received it, how he was carried to Cornwall when his thigh opened and let the fragment of the Cross out. A piece of this he gave to his parish church, "Cross parish," and the rest to St Buryan's College.

the form of a cross upon his shoulders, that prompted God the Father to send an angel to arrest the arm of Abraham<sup>1</sup>

The four corners of Noah's ark were made of it<sup>2</sup> (p. 116)

Gretser (vol 1 lib 1 cap 43-46), as figures of the Cross, mentions Jacob's ladder, Jacob's staff, the transposition of Jacob's hands in blessing the sons of Joseph, the scarlet cord in the window of Rahab, the nail with which Jael slew Sisera, the oak and rod of Gideon, &c

Moses' wand came from this tree, and in Egypt the Israelites were saved by the sign of the cross Moses raised a cross in the wilderness, by which those who were stung by serpents were healed When he held up his own hands, it was in the form of a cross The dispute concerning the priesthood was settled by Aaron's rod having a cross upon it (p 117) (See Gretser, vol 1 lib 1 cap 44) When David went to fight with Goliath, he was armed with a staff like a cross (p 118)

<sup>1</sup> Didron's *Christ Iconog*, Bohn's Illustrated Library, p 370

<sup>2</sup> For the following interesting note I am indebted to the kindness of the Rev Dr Barry —

"The Scripture saith, 'Abraham circumcised 318 men of his household \*' Hear the meaning first of the 18, then of the 300 The ten and eight are represented, the ten by I, and the eight by H There thou hast the beginning of the name IH̄COT̄C But because the Cross, in the form of the letter T, was to carry the grace (of salvation), therefore he adds the 300 (which is represented by T in Greek) So he shows forth Jesus in the first two letters, and the Cross in the third" (*Letter of Barnabas*, so called, c 1x)

In c xii of the same Epistle, the Cross is spoken of as symbolized by the out stretching of the hands of Moses during the battle with Amalek (Exod xvii 8, &c), which is assumed to have been a stretching out of both hands as on the Cross, though the mention of the 'rod of God in my hand' (Exod xvii. 9) suggests a different posture

Then, "All day long I have stretched forth my hands," &c So in Rom x 21, but Isa lxxv 2 is 'I have spread out my hands all the day unto a rebellious people,' is explained as foreshadowing the Cross

Next, the "pole" of the brazen serpent is explained as foreshadowing a cross In fact, some old translators render *ἐν δοκῇ* by "in cruce"

On these passages Hefele refers to Justin *Dial c Tryph* n 111, p 204, Tertulhan *adv Jud* c 10, *adv Marc* iii 18, Justin *Apol I* n 35, *Dial c Tryph* n 97

\* This is not expressly in Holy Scripture, but in Gen xiv 14, 318 is given as the number of Abram's servants in the war against the kings, and in xvii 26, 27, all the men of his house are circumcised

When Elijah met the widow of Zarephath, that woman picked up two pieces of wood, which she held up in the form of a cross, and God, for that action, increased the quantity of meal and oil in her house, and afterwards permitted the prophet to restore her son to life<sup>1</sup>

The sign of Thau in the Old Law is a token of the cross<sup>2</sup> (p 118)

"The Cross, made with beams put together, had the shape of the Samaritan Tau, says St Jerome<sup>3</sup>, whose words are these 'In the oldest Hebrew letters, which the Samaritans now make use of, the last, which is Tau, had the form of a cross' This Tau, like a cross, was like the T of the Greeks, according to Paulinus, who says that the shape of the Cross is expressed by the Greek letter Tau, which stands for three hundred The Cross of our Lord was something different from the letter Tau, the beam that was fixed in the earth crossing that which was athwart it above, and made as it were a head by rising above it This is the form of the Cross which St Jerome means, when he compares it to birds flying, to a man swimming, and to a man praying to God with his arms extended" (Humphrey's *Montfaucon*, vol x pt 11 bk iii cap 1, p 158, quoted in *Notes and Queries*, 1853, vol vii p 461)

The paschal lamb seems to have been roasted in the form of a cross

"This lamb, which was to be roasted whole, was a symbol of the punishment of the Cross, which was inflicted on Christ, Το γαρ σπταόμενον προβατον, κ τ λ For the lamb which was roasted was so placed as to resemble the figure of a cross, with one spit it was pierced longitudinally, from the tail to the head, with another it was transfixed through the shoulders, so that the forelegs became

<sup>1</sup> Didron's *Christ Iconog*, Bohn's Illustrated Library, p 37 "Lord, saith she [the woman of Zarephath] to Elijah the holy prophet, behold I am gathering two sticks These two sticks betoken that one stick which stood upright, and that other also of the precious Cross, which went athwart it" (*Ancren Riwle*, p 403)

<sup>2</sup> In Ezek 1x 4, 6 the mark spoken of is the letter *Thau*

<sup>3</sup> A certain Jew who had become a convert to Christianity, used to say that the Tau of the old alphabets resembled the sign of the Cross (Origen, in *Notes and Queries*, Series II vol vii p 53)

extended" (Vide Justin Martyr *Opera*, edit Oberthur, vol 11 p 106, quoted in *Notes and Queries*, 1853, vol viii p 545) See also Gretser, vol 1 lib 1 cap 44, Lipsius, bk 1 ch 8

### § 17 The Analogy of the Cross in Nature<sup>1</sup>

The first man and woman were made in the form of a cross (p 118) The Cross is the head of Holy Writ, the foundation of clergy, and the rule of holy life

It is made up of four notches and three woods, by which is understood the seven arts Multiply three and four together, and it gives us the sum of the Old and of the New Laws—ten of the Old, and two of the New

Man's form is like a cross, and he is composed of seven elements—the body of four, and the soul of three

The Cross was made of wood, and not of stone, for very good reasons—through a tree man was lost, through a tree man was saved (p 119)

The world is in the form of a cross, for the east shines above our heads, the north is on the right, the south at the left, and the west stretches out beneath our feet Birds, that they may rise in the air, extend their wings in the form of a cross, men, when praying, or when beating aside the water while swimming, assume the form of a cross Man differs from the inferior animals in his power of standing erect and extending his arms

A vessel, flying upon the seas, displays her yard-arms in the form of a cross, and cannot cut the main unless her mast stands, cross-like, erect in the air, finally, the ground cannot be tilled without the secret sign, and the Tau, the crucifixion letter, is the letter of salvation (Didron, p 372) See the curious plate to p 42, bk 1 ch 9 of Lipsius's *De Cruce*, Amsterdam, 1670 12mo

Thus we see that old writers found traces of the Cross throughout all nature, and in the words of one of our seventeenth century authors, poet and divine, are ever exclaiming—

<sup>1</sup> "The sign of the Cross is impressed upon the whole of nature." (*Apol* 1. § 72)

<sup>2</sup> Rabanus Maurus (*De Laudibus Sanctæ Crucis*) detects the Cross everywhere (Didron, p 372)

“Who can blot out the Cross, which th’ instrument  
 Of God dewed on me in the sacrament?  
 Who can deny me power and liberty  
 To stretch mine arms, and mine own cross to be?  
 Swim, and at every stroke thou art thy cross!  
 The mast and yard make one when seas do toss  
 Look down, thou spy’st ever crosses in small things,  
 Look up, thou seest birds raised on crossed wings  
 All the globe’s frame and sphere is nothing else  
 But the meridian’s crossing parallels”

### § 18 The Story of Longinus

There are two kindred subjects taken up in the present pages  
 (1) The story of *Longinus*, who, as usual, is confounded with the  
 centurion that pierced the Saviour’s side (see p 106), (2) The  
 uplifting of the Cross at the Crucifixion (p 142)

On this subject, see Gretser, vol 1 lib 1 cap 21 “Num  
 Christus humi, an in sublimi sit suffixus cruci”

It is generally agreed that the Saviour was nailed to the Cross  
 before it was fixed in the ground in an upright position

For further information on the Cross, and the various legends  
 connected with it, see—

*History of the Holy Cross* (Berjeau, J P), Lond 1863

*The Ancient Cornish Drama* (ed Norris), Oxford, 1859

*Sacred and Legendary Art* (Jameson, A), Lond 1848

*History of our Lord* (Jameson, A), Lond 1864

Didron’s *Christian Iconography* (Bohn’s Illustrated Library),  
 Lond 1851

*Works* of Jacobus de Voragine and of Rabanus Maurus

*Hortus S Crucis* (Gretser, J), Ingolstadt, 1610

Gretser’s *Works*, 17 vols Ratisb 1734-41, of which vols 1-3  
 treat of the Cross

*De Cruce* (Lipsius, J), Amsterdam, 1670



# LEGENDS OF THE HOLY ROOD.



## DISCOVERY OF THE SACRED CROSS

**H**ear ye now what I shall say to you concerning the holy rood (cross) upon which Christ suffered, how it was found on this day When that one hundred and thirty-three years had elapsed after Christ's passion and ascension to heaven, then reigned Constantine the great, Kaiser in the city of Rome He was pious in morals and honourable in actions, a supporter of Christian men, and, nevertheless, was not yet baptized In the sixth year of Constantine's reign there was assembled a great foreign folk at the river which is called Danube, and they were ready to fight against the Kaiser and the Roman people Then was it soon made known to the great Kaiser Constantine, and he immediately gathered together a great army, and marched against his foes with a sorrowful mood, and oft looked up heaven-wards, earnestly praying for divine assistance When they came to the river then saw he the great and innumerable host of his enemies, then was he exceeding'y sorrowful and sad even unto death, because he thought that they would all perish Then on that same night, that Constantine slept and rested himself, there came to him an exceedingly beautiful (fair) angel in white shining garments, and he awoke him and said, "Constantine, be thou not sad, but look up now unto this heaven" And he immediately looked up unto heaven and there saw the sacred token of Christ's cross standing opposite him, and distinguished by the brightness of a great light, and these words were written above the cross "Constantine, with this sign thou shalt overcome and subdue all thy enemies" He then awoke blithely (joyfully) because of the fair sight (vision) and for the great promised victory,

# I

## [PÆRE HALGAN RODE GEMÉTNES \*]

\* [Auct F iv  
32 (Bodleian  
Library) leaf  
10]

Geherað ge nu hwæt ic eow secgan wille ymbe þa halgan rode  
þe crist on þrowode hu heo on þeosne dæg gefunden wæs  
þaða wæs agán an hund<sup>1</sup> wintra 7 þri 7 þritta wintra æfter  
cristes þrowunge 7 úpstige to heofenum, þa rixode constan-  
tinus se mære caseie on róma byrig He wæs eawfæst on þeá-  
wum 7 arfæst on dædum cristenra manna fultumend 7 næs  
þeah pagyt gefullod þa on þam sixtan gære þe constantinus  
rixode þa wæs gesamnod micel ælpeodig folc to þære ea þe is  
gehaten danúbia 7 wæron gearwe to fihthane ongean þone kasere  
7 on[gean] þa romaniscan leode þa wearð hit sona þam mæran  
constantine þam kasere gecyð 7 he þa sone gegaderode micle  
fyrde 7 ongæn his fiond ferde mid carfullum mode 7 gelome  
beheold wiþ heofenas weard biddende giorne godcundne fultum  
þa hio to þære ea coman þa geseah he ðær þa mycelan 7 þa  
ungerimed\*lican ferde þæra his fionda þa wæs he swiðe sarig 7  
geunrodsad oð deað for þan þe he wende þ hī ealle scoldon  
sweltan, þa on þære ylcan nihte þe constantinus slép 7 hine  
gereste þa com him to sum swiðe fæger sengel on hwitum scin-  
endum reafe 7 hine awehte 7 cwæð Constantinus ne beo þu na  
unrot Ac beseoh nu up into þissere<sup>2</sup> heofenan 7 he ða sona  
beseah up on þære heofenan 7 þær geseah þ halwænde tacen  
Christes rode on myceles hohtes brihtnesse ongean him geset 7  
gemearcod 7 þas word bufen þære rode awritene wæron Con-  
stantinus on þisum tacne ðu ofercymst 7 ofer-swiðest ealle þine  
fiond, he awoc þa bliþlice for þære fægeran gesiðe 7 for þære

<sup>1</sup> MS nund

Description of  
the Emperor  
Constantine

His enemies  
prepare to  
fight against  
him

\* [leaf 10,  
back]

Constantine's  
vision of the  
Cross

<sup>2</sup> The letters  
re are added  
between the  
lines

and he marked on his head and on his banner the sign of the holy rood in honour to God. Then immediately on the morrow the Kaiser commanded to be made a golden rood of the same form that he had seen so gloriously shining in the heavens, and he commanded it to be borne before him against the heathen. As soon as they looked upon the sign of the holy rood they immediately became terrified and turned to flight, and Constantine the great Kaiser had the victory, and his army slew the heathen, and some moreover were drowned in the river. On this day the Almighty God gave great victory to the noble King Constantine, through the great might of the illustrious cross of Christ. After that the great Kaiser again returned home to his own city. Then he commanded to be summoned before him all the elders and scribes of the Jewish folk, and asked them whose token that might be which he had seen shining so gloriously in the heavens. They then replied, "It is the great and the glorious heavenly token upon which the Son of the living God has suffered." When those that were Christians heard of this, then came they forthwith to the noble Kaiser Constantine, and with very joyful mood preached to him concerning the Holy Trinity, and the holy advent of the begotten Son of God, in what wise he was born of the human body of the holy woman Saint Mary, and they told him of the sufferings which our Saviour suffered on the cross, for the salvation and redemption of mankind, and how our Lord was buried in the tomb, and on the third day rose immortal from the dead, and harrowed hell, and bound the old devil, and afterwards ascended to heaven and prepared a way of return for those who shall merit it. When this was told to the noble Kaiser Constantine, then became he very joyful in mood, and sent his mother Helena with a great army to the city of Rome to the bishop, and bade them earnestly beseech him that he would come and baptize him. Then immediately the bishop thanked God for this, and baptized the King in the name of the Father, the Son, and the Holy Ghost, and firmly strengthened him in the true faith. And he then brake in pieces and destroyed all the idols, and consecrated churches there, and appointed all ecclesiastical orders according to the ordinances (of the Church). After that the great Kaiser Constantine was confirmed in the true faith, then began he to learn the divine lore and to read the

mæran behatenan sige 7 mearcode him on heafde halg rode tacen  
 7 on his guðfanan gode to wurðmynte, Ða sone on mergen  
 het se kasere constantinus gewyrcean ane gyldene rode on þære  
 ilcan gelicnesse þe he on heofenum swa mærlīce scinende geseah  
 7 heo beforan him beran het ongean\* þa hæþenan Sona swa hīo \* [leaf 11 ]  
 on þ̅ halige rode taken beseagon þa wurdon hīo sona afyrhte 7  
 to fleame gehwyrfdē 7 constantinus se mære kasere þa sige hæfde  
 7 his fyrd þa hæþenan ofslōh 7 hī eac sūme on þære ea wurdon  
 adræncte, on þisum dæge se ælmihtiga god sealde mycelne sige  
 þam mæran kīninge constantine þurh þ̅ mycele mægen þære mære  
 Chrestes rode Æfter þam þe se mære kasere eft hām gewænde to  
 his agenre byrig into rome þa het he him to gelangian ealle þa  
 ealdormæn 7 þa boceras þæs iudeiscan folces 7 acsode hīom hwæs  
 tacen þ̅ bion mihte þe he on þære heofenan swa mærlīce scinende  
 geseah Hīo þa cwædon hit is þ̅ mycele 7 þ̅ mære heofenlice  
 tacen þe þæs lifigendan godes sunu on þrowode Ða þ̅ geacsodon  
 þe þær cristene wæron þa coman hīo hrædlice to ðam mæran  
 kasere constantine 7 swiþe bliþum mode him bodedon þa halgan  
 þrynesse 7 be þam halgan tōcyme þæs acænnedan godes sunu on  
 hwylce wisan he \*akænned wære þurh mænniscene lichaman of \* [leaf 11,  
 back ]  
 þære halgan fæmnan sancta marian 7 tealdon him þa þrowunga þe  
 ure hælend on þære rode ðrowode for mankyntes hælo 7 alesed-  
 nesse 7 hu ure drihten on byrgenne wæs bebyriged 7 on þam  
 ðriddan dæge undeaplice of deaðe aras 7 helle gehergode 7 þone  
 ealdan diofol geband 7 seopþen to heofenum astah 7 þider weg  
 gerymde þam þe þ̅ geearnian willað Ða þis þam mæran kasere  
 constantine geteald wæs þa wearð he swiðe bliðe on mode 7  
 asænde þa his moder elēnan mid myclum werode to rome byrig to  
 ðam<sup>1</sup> biscope 7 hine giornlice biddan het þ̅ he rædlice him tocome <sup>1 MS ǣ</sup>  
 7 hine gefullade, þa sona se biscop þæs gode þancode 7 hine  
 gefullode on fæder naman 7 sunu 7 on þæs halgan gastes 7 hine  
 fæstlice trymede to þam rihtan geleafan 7 he þa ealle hīora  
 diofol-geld tobræc 7 towearp 7 him þær cirican gehalgode 7 ealle  
 ciriclice hades gesette be ændebyrdnesse Ða siōððen se mæra  
 kasere constantinus \*wæs getrymed mid rihtan geleafan He \* [leaf 12 ]  
 þa hīornian ongan þa godcundan lare 7 þa halgan cristes bec

Constantine  
gains a victory  
through the  
Cross

He consults  
the Jews  
about the  
Cross

Constantine is  
baptized

holy books of Christ When he had learned in the holy books in which place our Lord was anhangd on the cross, then sent he his mother the holy woman Helena with a large army to the great city Jerusalem, that she might enquire there concerning the holy cross, and he bade her that she should build churches in that same place where she, through God's assistance, might find the holy cross The blessed queen Helena then put her trust firmly in God Almighty and departed When she entered into the great city of Jerusalem, then bade she to be assembled before her all the Jewish folk When they came before her then spake she unto them, thus saying "I know, having learnt in your propheticall books, that you were from the first chosen by Christ himself, and ye know how our Lord wrought divine miracles—many blind he caused to see, and to the deaf he gave hearing, and drove out devils from demoniacs, and cleansed the lepers, and raised the dead to life, and healed many and divers diseases, and your elders through the devil's lore doomed the Redeemer, the Almighty Lord, deliverer of the earth, to death, and hangd him on the cross, and he on the third day arose from the dead And your hearts are yet hardened so that ye may not understand nor acknowledge the true Creator of the earth, the Saviour and Redeemer, but the curse still abideth over you, which your elders themselves asked for in the passion of our Lord, when they said, 'His blood and the vengeance of his blood be upon us and upon our children' But choose ye now the wisest men of your kin so that they may rightly answer that which I shall ask them" And they then in great fear went out, and earnestly considered what the question should be And then they chose a thousand of the best of the learned Jewish men and brought them before the holy queen Then spake the holy queen Helena "Take heed now to my words Behold! have ye not learned in your propheticall books concerning the advent of the begotten Son of God, and how our Saviour was hangd on the cross as his own will was So ye yourselves have learnt all these things and know them, and yet will not now understand what I wish to enquire of you" They answered and said, "Tell us, lady, wherefore thou spakest so sternly to us?" And she answered and said, "Go out and choose you of these the men who are best learned

rædan, þa he gelhord hæfde on þam halgan bocum on hwylcere stowe ure drihten on rode ahangen wæs, þa sænde he his moder þa halgan fæmnan eléna mid myclum werode to þære wuldorfullan byrig hierusalem to þam þ hio þær ofaxian scolde þa halgan rode 7 he hire bebed þ hio scolde on þære ilcan stowe carican getimbrian þær hio þurh godes fultum þa halgan rode gefindan mihte, Seo eadige cwen elena þa fæstlice hire hiht gesette on gode ælmihtigum 7 tóferde, þa hio meode on þa wuldorfullan byrig ierusalem þa het hi hio to gesamnan eall þ iudeisce folc, þa þa hi coman beforan hire ða spræc hio hiom to 7 þus cwæð, Ic wat 7 gelhornod hæbbe on eower witegung-bocum þ ge wæron fram frymðe gecorene fram criste selfum 7 ge witan hu ure drihten godcunde wuldre geworhte fela blinda he onlihte 7 deafum \*hearcnunge forgeaf 7 deofla heof mannum adræfde 7 reofl[c]e he geclænsode 7 deade he to life arærde 7 mænige mistlice untrumnessa he gehælde 7 eowre eldran þone ælmihtigan drihten middaneardes alesend þurh diofles lare to deaðe gedemdon 7 on rode ahengon, 7 he on þam ðriddan dæge of deaðe aras, 7 get eowre heortan aheardode stondon þ ge ne magon ongeton ne oncnawan þæne soþfæstan scyppend middaneardes hælend, [7 alesend, ac] seo awyrigodnes<sup>1</sup> ofer eow wunað þe eower yldran abædon sylfe on þæra þrowunga ures drihtnes þa hio cwædon sio his blod 7 his blodes wræc ofer ús 7 ofer ure bearn, Ac geceosað eow nu þa wisestan mæn of eowre mægðe to þam þ hio me rihtlice 7wyrðan magon þæs ic hiom axian wille, 7 hio þa mid myclum ege uteodon 7 giornlice þohtan hwæt seo acsung beon scolde 7 hio þa gecuron þusend þara betst gelæredra iudeiscra manna 7 þa toforan þære halgan cwene gelæddon ða spræc seo halge cwen eléna undernimað nu mine word la hu ne hior\*nodon ge on eowrum witegung-bocum be þam tocyfne þæs áncennedan godes sunu þ ure hælend ahangen wæs on róde swa his agen willa wæs swa ge selfe ealle þa þinc witan 7 cunnan 7 nu get ge ongytan nellað þæs ic eow acsian wille, Hi andswarodon hire 7 cwædon, sege us hlæfdige for hwi þu us þus stúplice word tosprece, Hi 7swarode 7 cwæð gað ut 7 geceosað eow of þisum þa weras þe betst gelærede

Helena goes to Jerusalem to seek the Cross

She consults the Jews

\* [leaf 12, back]

<sup>1</sup> In the MS *se* is wrongly added to *awyrigodnes*

The Jews are in great fear

A thousand of the most learned Jews come before Helena.

\* [leaf 13]

that they may show me this day all the things which I shall ask of them." Then they with great dread went out from the queen, and discussed among themselves and anxiously considered what the question might be. Then spake there one called Judas, "I know indeed what the question will be: it is about the holy cross on which our elders hanged the Nazarene Saviour. If this queen will ask about this, then consider whether ye will declare it unto her, for we know assuredly that afterwards all the ordinances of our elders shall be destroyed." He said then again, "Zaccheus, my old-father (grandfather), said to my father, and my father to me, thus saying, 'My dearest child, when there shall be an enquiry concerning the holy cross, on which our elders hanged the Saviour Christ, then take heed that thou reveal it ere thou be quelled to death, for never any longer shall the Jewish folk have sovereignty, but the kingdom shall belong to those who believe in the Almighty God, because that he is truly the Son of the living God.' Then answered I my father and said, 'My father, if our elders knew that he was the Son of the living God, wherefore did they hang him on the rood?' Then said my father to me, 'Juda, my dearest son, I was never of their mind, nor aided them in their counsels, but I ever spake most strongly against their speech (counsel), because I always believed on the holy and marvellous name of the Son of the living God, whom our elders hanged for envy, and for wrath doomed him to death, and hanged him on the cross, and he was laid in the tomb, and on the third day, of a truth, arose from the dead, and after his miraculous resurrection he appeared to his beloved apostles, and thy brother Stephen firmly believed in him, and therefore the Pharisees and Sadducees then doomed him to death and with stones beat him (to death). Then said he, 'My Lord, impute thou not these sins unto them, which they work upon me.'" Then said my father again unto me, 'I advise thee, my dear son, that thou continually and firmly believe on Christ, the Son of the living God. Then shalt thou have life with him ever in eternity.' These things my father Simon said to me, as I have now said them unto you. Take thought now whether ye will declare it unto her if she will ask you about it." They answered and said, "We never before heard these words nor these things which thou now sayest unto us. If this queen shall ask about these

bion þ þio me on þisum dæge ealle þa þinc gecypan magan þe  
 ic heom acsian wille Hio þa mid mycelum ege uteodon fram  
 þæra cwenra 7 heom betwionan gefit hæfdon 7 geornlice þohtan  
 hwæt seo axung beon mihte, þa spræc þær an iudas wæs ge-  
 haten Ic wat soþlice hwæt þeos axung bion wile ymbe þas  
 halgan rode þe ure yldran þone nazareniscan hælend on ahengon  
 Gif þeos cwen þises axian wille þonne behealdan ge hwæper ge  
 hit hire gecypan willen for þan we witan soþlice þ þioðcen  
 ealle ure yldrena gesetnesse toworpene biop, he cwæð þa eft  
 Zachæus min ealde fæder sæde minum fæder 7 min fæder \*sæde  
 me 7 cwæð to me min bearn þ þiofesta þon seo axung gewurpe  
 ymbe þa halgan rode þe ure yldran hælend crist on ahengon  
 þon waina þu þe þ þu hio kyðe ær þam þu to deaðe gecwylmed  
 wurpe forþam næfre ma iudeisc folc lænc ne riðað Ac þon biþ  
 þæra manna rice þe geleafað on þone ælmihtigan god for þam þe  
 he is soþlice þæs lifigendan godes sunu, þa 7swarode ic minum  
 fæder 7 cwæð fæder min gif ure yldran wysten þ he wæs crist  
 þæs lifigendan godes sunu for hwi ahengon hi hine on rode, þa  
 cwæð min fæder to me Iuda min bearn þ leofesta næs ic næfre  
 on heore geþeahthe ne heom æt þære spræce ne gefultumede  
 Ac ic æfre swiþor ongean hio spræc forþon þe ic ongeat simble  
 his þone halgan 7 wundorlican naman þæs lifigendan godes  
 sunu þæne ure yldran for andan ahengon 7 for graman to  
 deaðe gedemdon 7 hine on rode ahengon 7 he wæs on byrgene  
 gelegd 7 on þam þridan dæge soþlice of deaðe arás \*7 æfter his  
 wuldorfullan æriste he hine ætewede his gecorenum horninc-  
 nihtum 7 þin broþer steffanus fæstlice on hine geleafde 7 þa for-  
 þam þa fariseiscan 7 sundorhalgan hine to deaðe fordemdon 7  
 hine mid stanen oftorfedon þa cwæð he min drihten ne wit þu  
 heom þas synna þe hi on me wyrcað þa cwæð min fæder eft to  
 me ic lære þe min liofa bearn þ þu anrædlice 7 fæstlice gelyfe  
 on crist þæs lifigendan godes sunu þon hæfst þu lif mid him á  
 on ecnesse Þas þinc me sæde min fæder symon swa ic eow nu  
 gesæd hæbbe þæncað ge nu hwæper<sup>1</sup> ge hit hire cypan willað gif  
 hio eow þises axian wille Hi andswarodon 7 cwædon Ne ge-  
 herde we næfre ær þas word ne þas þinc þe þu nu segst Gif þeos

Judas says  
 what he  
 knows of the  
 Cross

\* [leaf 13,  
 back ]  
 His  
 grandfather  
 Zaccheus had  
 given him  
 information

\* [leaf 14 ]

Stephen the  
 martyr, the  
 brother of  
 Judas

<sup>1</sup>MS þwæper



things then take heed to thyself that thou never disclose it unto her We know it not nor are able (to know)" When they were thus speaking among themselves, then called them thither the queen's soldiers and commanded that they should quickly come before the great queen When they stood before her, then said she unto them, "Of a truth I say that I will burn you all with fire except ye reveal to me truly the holy cross of Christ" Then became they immediately much terrified, and presented to her then the one who was called Judas, and said to her, "Lady, this (man) is true, and he is the most skilful and learned of us, and he is able to show thee all the things which thou askest of us" The queen let them all go, and took Judas alone and said to him, "Now is thy life or death in thine own power, choose now whichsoever thou wilt" Judas then answered and said, "If any man be hard pressed with hunger, and one lay before him stones and loaves, will he ever be so foolish as to eat the stones and to leave the bread?" Then answered him the great queen Helena, "If thou wilt live in heaven or on earth, then show me where the holy cross of Christ is preserved" Judas answered her and said, "I know not nor can, because it was done more than a hundred years ago, and I am young, and do not remember it" The great queen Helena answered him, "I have read in the holy books of Christ that the place is called Calvary—in which our Lord's cross is preserved But make known to me where the place is, or I will command thee to be put to death by hunger" Then Judas again answered her and said, "I know not the place (nor can I), for I was not born then" Then commanded the queen Helena that they should take him and put him in a deep pit without meat or drink, and then dwelt he there seven days and seven nights, and then on the seventh day Judas called up from the pit and thus said, "I entreat and conjure you to take me out of this pit, and I will show you the holy cross of Christ" When he was out of the pit then went he to the place in which our Lord was hanged When he came thither then he stretched out his arms and prayed to Christ, and thus said, "My Lord and Saviour Christ, thou who createdst heaven and earth and sea and all creatures which are therein, I entreat thee for thy great mercy that thou reveal to us thy holy cross, upon which thou sufferedst

cwen þises axian wille þonne warna þu þe ꝥ þu hit hire næfre ne  
 cyðe We hit nyten ne ne cunnen Ða hio þus hiom betweonan  
 spræcen þa cliopodan þare cwene cæmpan þider 7 hio hetan ꝥ  
 hio rædlice coman toforan þare mære cwenan þa hio beforan  
 \*hire stodan þa cwæð hio hiom to Soðlice ic seegge ꝥ ic eow  
 ealle on fyre hate forbærnan buton ge me soþlice gecypan þa  
 halgan cristes rode Hī wæron þa sona swiþe afyrhte gewor-  
 den 7 sealdon hire þa ænne þe iudas wæs gehaten 7 hire to  
 cwædon Hlæfdige þes is soþfæst 7 he is gleawest úre gelæred 7  
 he mæg þe ealle þa þinc gecypan þe þu us acsost Seo cwen for-  
 let þa hī ealle 7 nam iudan ænne 7 him tocwæð Nu is on  
 þinum agenum gewealde ge þin lif ge þin deað geceos nu swa  
 hwæper swa þu wille, he 7swaode iudas þa hire 7 cwæð Gif  
 hwylc man si hearde ofhingred 7 man him leegge toforan  
 stanas 7 hlafas hwa is æfre swa dysig ꝥ wille etan þa stanas 7  
 lætan þa hlafas Him þa tocwæð seo mæra cwén eléna gif þu  
 wille libban on heofenum oððe on eorþan þoñ cyþ þu me  
 hwær sio halige rode cristes gehealden sy, Iudas hire 7swarode  
 7 cwæð Ic nat hit ne ne can for þan hit wæs gedon mare þonne  
 for hundtontigum gærum 7 ic eom iung 7 ꝥ ne geman him and-  
 wyrde seo mæra cwen eléna Ic hæbbe geræd on þam halgum  
 cristes bocum ꝥ seo stow hatte \*caluarie locum þe ure hælendes  
 rod on gehealden is Ac gecyþ me hwær sio stow sy oððe ic  
 mid hungre hate þe acwellan, Hire 7swarode þa iudas eft 7  
 cwæð Ne ic þa stowe ne can ne ic þa gyt geboren næs, þa be-  
 bead seo cwen eléna ꝥ hine man náme 7 sette on ænne cliopne  
 seað buton æte 7 buton wæte 7 þa wunode he þær seofan dagas  
 7 seofan niht 7 þa on þam seofodan dæge [ða] cliopode iudas up  
 of ðam seaðe 7 þus cwæð Ic eow bidde 7 halsige ꝥ ge me of  
 þisum seape úpatéon 7 ic eow getæce þa halgan cristes rode, Ða  
 he of ðam seaðe wæs þa fōr he to þare stowe þe ure hælend on  
 ahangen wæs þa he ðider com þa aþænede he his handa 7 to  
 criste gebæd 7 ðus cwæð Min drihten hælend crist þu þe  
 gescope heofenas 7 eorþan 7 sæ 7 ealle gescæfta þe on þam sion-  
 don Nu bidde ic þe drihten for þinre mycelan mildheortnesse  
 ꝥ þu ætywie us þine þa halgan rode þe þu on þrowdest

The Jews  
know nothing  
of the Cross

\* [leaf 14,  
back.]  
Helena  
threatens to  
burn them to  
death unless  
they reveal  
the Cross

Judas is  
detained

He refuses  
to disclose the  
Cross

\* [leaf 15]

He is cast  
into a pit

He promises  
to say what  
he knows  
He goes to  
Calvary

(death) and redeemed mankind, cause to ascend from that place the sweetest smell of all precious perfumes, that I may firmly believe on thee, thou that art King of all kings, thou that livest and reignest ever in eternity" When Judas had finished this divine prayer, then immediately all the place quaked, and there arose from that place the sweetest smell of all the most precious perfumes Then forthwith Judas marvelled greatly and thus said, "I say of a truth that the Son of the living God is the Saviour and Redeemer of all mankind that will believe in him I now entreat and conjure thee, my Lord Jesus Christ, that thou blot out my sin, that I may be in the number (of the elect) with my brother Stephen, of whom many good deeds are written (in the book) among the miracles of the apostles" When he had said these words then he took a spade and delved the earth When he had delved twenty feet in the earth then found he three roods, and forthwith then he was very joyful He took the three roods and bore them to the great city of Jerusalem before the great queen Helena She then said to Judas, "Tell me on which of these roods our Lord was anhangd I know that two of them are those of the two malefactors who were hanging on each side of him" Then Judas knew not what to say unto her, but took the three roods and set them in the midst of the great city of Jerusalem, and there awaited the glory (manifestation) of the Lord Then it came to pass this day at noon that they brought in a young man that was dead Then was Judas very glad of this, and said to the great queen Helena, "Lady, now may ye perceive the might of our Lord Jesus Christ" Thereupon Judas bade them set down the corpse, and he then took one of the roods and laid it upon the dead body, and then prayed very earnestly to God Almighty for his name and for his great mercy (and he also bad all the people to pray) that God Almighty would show, through his great might, which cross it was that he himself was hangd upon for the salvation of mankind The body lay still as dead as it was before He then took the second rood, but it was all the same So he took the third, and then forthwith the man arose alive and whole, and blessed the name of the Lord And all those who were there blessed, praised, and magnified the name of the Lord Then was the malicious devil of hell stirred up with anger and with

7 mancyn alesdest 7 do þ þær astige upp of þære stowe se Judas offers  
 swetesta stænc ealra diorwurpra wyrt-gemanga 7 ic þonne fæst- up a prayer  
 lice on þe gelefe 7 þu eart \*ealra kyninga kyning þu 7e lifost \* [leaf 15,  
 7 riwast á on ecnesse þa iudas þis godcunde gebed gefylled back ]  
 hæfde þa sona biofode eal seo stow 7 þær astah úp of 7ære stowe  
 se swetesta stænc ealra diorwurpesta wyrtgemanga þa sona  
 iudas 7æs myclum wundrode 7 þus cwæð Ic soþlice secge 7 se  
 ancænneda godes sunu is hælend 7 nergend ealles mancynnes  
 þe on hine gelyfan wyllað Ic þe nu bidde 7 halsige min drihten  
 hælend crist 7 þu adilegie mine synna 7 ic mote bion on þæm  
 gerimtæle mid minum broþer steffane þe fiola goddra dæda siond  
 be him awritene gemang þara apostola wundor-gewurcum, þa  
 iudas þas word gecweden hæfde þa genam he ane spada 7 dealf  
 þa eorþan þa he hæfde gedolfen twentig fota on þære eorðan  
 þa fand he þrio roda þa wæs he sona swiþe bliþe Genam þa 7a  
 þrio rodan 7 bær hio to þære wuldorfullan byrig ierusalem to-  
 foran þære mære cwene elenan Hio cwæð 7a to iudan \*sege \* [leaf 16 ]  
 me on hwylc þiosse roda ure hælend ahangen wære Ic wat  
 7 þa twa siondon þara twegra scaðena þe on twam healfeon  
 his hangende wæron þa nyste iudas hire 7 to secgenne Ac  
 genam þa 7a þrio roda 7 gesette heo onmiddan þære wuldor-  
 fullan byrig ierusalem 7 þær gebád drihtnes wuldres Þa hit  
 wæs æt none þæs dæges þa bær man ænne geongne cniht forð-  
 feredne Ða wæs iudas þæs swiþe bliþe 7 cwæð to þære mæran  
 cwene elenan Hlæfdige nu ge magon oncnawan þa mihte ures  
 drihtnes hælendes cristes, hwæt iudas het þa settan 7 lic 7  
 genam þa þa ane rode 7 legde uppe þam deaðan bæd þa swiþe  
 giorne god ælmihtigne for his naman 7 for his mæran mild-  
 heortnesse 7 eall 7 folc ealswa biddan het 7 god ælmihta  
 scolde geswuteligan þurh his mæran mihte hwylc sio rôd wære  
 þe he self on ahangen wæs for mancynnes hælo Se lichama  
 læg swa fôrð dead swa he ær wæs He genam þa opre þa  
 wæs hit eal 7 ilce Þa genam he \*þa þridan þa arās se  
 cniht sona libbende 7 gesund 7 drihtnes naman bletsode 7 ealle  
 þa þe þær wæron bletsodon 7 heredon 7 mærsodon drihtnes  
 naman Þa wæs se niþfulla diofol on helle mid eorre 7 mid  
 They dig up  
 the ground  
 and find three  
 crosses  
 They bring  
 them to  
 Jerusalem  
 The true cross  
 is discovered  
 by means of  
 a dead body  
 \* [leaf 16,  
 back ]

hot-heartedness, and he therewith loudly roared and thus said, "Lo ! what man is this that hath now betrayed me ? O thou Nazarene Jesus ! through thy passion thou hast regained to thyself all the souls that I formerly by myself had betrayed O thou Judas ! what is this that thou hast now done to me ? Erewhile I, through one Judas, the betrayer of Christ, was honoured, and I drew much people to hell, but through this Judas I am degraded " Then Judas became filled with the Holy Ghost and thus spake, " May the Saviour who liveth and reigneth sink thee into the deep abyss of hell ! " Forthwith was the devil no longer anywhere to be seen or heard When the blessed queen Helena heard this, she marvelled much at the great faith which Judas had in God, and she commanded that the cross should be worked up with gold and with silver and with precious stones (gems), and that churches should be built in that same place in which the holy rood was found, as her son Constantine had previously ordered And Judas was then baptized by the city bishop (metropolitan), and the bishop changed Judas' name and after he was baptized called him Quiriacus And he afterwards flourished so greatly that, after the death of the bishop, he was elected and consecrated a bishop Then began Helena to enquire very earnestly concerning the nails which had been driven through the hands and feet of our Saviour She commanded them to bring to her the holy bishop Quiriacus, who was formerly called Judas, and said to him, " I bid and conjure thee that thou make a search for the nails with which our Saviour was fastened to the cross " And forthwith the holy bishop, with his mass priests and with his deacons and with the believing folk, departed thither to the place called Calvary, and bore with him the holy rood When they came to the place, then he raised his eyes up to heaven and secretly beat on his breast and thus said, " My Lord Jesus Christ, I pray and beseech thee for thy great and exalted mercy that thou show me the nails with which thy holy body was fastened to the cross " When he had spoken these words, all the people said " Amen " And there came up a great light from the place in which the holy rood was discovered, and there appeared the nails shining and glistening in the earth like the purest gold All those who were there spake and thus said, " Now may we know and understand of

hatheortnesse astyred 7 he þa swiþe hlude rýmde 7 þus cwæð  
Hwæt is la nu þ me beswican hæfð Eala þu nazarenisce  
hælend þurh þine þrowunga þe þu getuge to þe ealle þa sawla  
þe ic ær þurh me beswican hæfde Eala þu iudas hwæt is þis  
þ þu me nu gedon hæfst Ær ic þurh þone iudas cristes  
belæwend wæs gewurþod 7 ic mycel folces to helle geteah  
Nu ic þurh þisne iudan eam fram aworpen Iudas wearð þa  
gefylled mid þam halgan gaste 7 þus cwæð Se hælend þe  
liofað 7 rixað þe besænce on þone diopan helle grund Sona  
þa næs se diofol þær nahwær gesewen ne geheled Ða hio þis  
geherde seo eadige cwen elena þa wundrode hio swiþe þæs  
mycelan geleafan þe iudas to gode hæfde 7 hio þa halgan cristes  
rode bewyrcean het mid golde 7 mid seolfre 7 mid diorwurpum  
gimmum 7 cirican het getimbrian \*on þære ilcan stowe þe seo  
rod on afunden wæs Swa hire sunu constantinus ær beboden  
hæfde, 7 iudas þa fulluht underfeng æt þam burh-biscope 7  
se biscop iudas naman awænde 7 hine het quiriacum siððen  
he gefullad wæs 7 he þa seopþen mærlíce geþeah þ æfter þæs  
biscopes forðsiðe he wearð to biscope gecoren 7 gehalgod  
Ða ongan sancta elena swiðe giorulíce axian þa næglas þe ures  
hælendes handa 7 his fet þurh adrifene wæron Hio het hiofe  
togefeccan þone halgan biscop cwiriacum þe ær wæs iudas  
gehaten 7 him to cwæð Ic þe bidde 7 halsige þ þu ofaxie  
þa næglas þe ure hælend on þære råde mid gefæstned wæs 7 he  
sona se halga biscop mid his mæsseprestum 7 mid his diaconum  
7 mid þam geleaffullum folce þider for to þære stowe caluarie  
locum 7 mid him beran het þa halgan rode, þa hio to þære  
stowe coman þa ahof he his eagan up to heofenum 7 digellice  
on his briost beot 7 þus cwæð Min drihten hælend crist  
Ic þe bidde 7 halsige for þinre mycelan 7 mæ\*ran mildheort-  
nesse þ þu me gecyþe þa nægelas þe þin halige lichama on  
þære rode mid afæstned wæs, þa he þas word gecweden hæfde  
þa cwæð eal þ folc amen 7 þær côm mycel leoht up of þære  
stowe þe seo halige rode on afunden wæs 7 þær ætywedon þa  
næglas 7 on þære eorþan scinan 7 blican swa þ seloste gold,  
ealle þa þe þær wæron spræcon 7 þus cwædon Nu we magon

Satan's  
complaint

The Cross is  
richly  
ornamented

\* [leaf 17 ]

Judas is  
baptized

Helena  
inquires for  
the nails of  
the Cross.

\* [leaf 17,  
back ]

Judas  
discovers the  
nails

a truth that the (only) begotten Son of God is the Saviour and Redeemer of all mankind that believe in him And then the holy bishop St Cyriacus, with great joy and gladness, took the nails and brought them to the worshipful queen Helena, and forthwith she bowed her knees and inclined her head to the earth, and inwardly she prayed to the nails, and earnestly began to consider to what purpose she might best employ the nails Then came there a voice from heaven and said, "Take the nails, Helena, and command them to be forged on thy son the Emperor Constantine's bridle, then shall he obtain victory and peace in every battle" And then she did as was bidden her through the Holy Ghost, and she then gave many gifts to the bishop Quiriacus And the holy bishop had so many gifts from God that he through his divine prayers healed many divers diseases And the blessed queen Helena again returned to the city of Rome, and made known all these things to the great Kaiser Constantine, and she bade all her folk that they should ever keep this day, on which Christ's holy rood was found, in great honour The Jews had taken Christ's holy rood, through the devil's lore, and had hidden it under the earth one hundred and thirty-three years, but the merciful Lord would not permit that the cross on which he himself had willingly suffered and redeemed all mankind should be any longer concealed, but that it should be gloriously manifested, as we have before told you, on this day, for his praise and honour, and for our heal and preservation from all the devil's temptations It is meet that we ever honour this day with church-going and with alms deeds and with holy prayers, so that we may so sanctify ourselves through the holy rood of Christ that we may escape all assaults of devils in this life and their fellowship in the future life And may our Lord, who suffered on the holy rood, so help us that we may observe what our Lord's will is, and what is needful for ourselves, and ever let there be thanks to him because he suffered for us, and to him ever be praise and honour for all his goodness which he hath shown to mankind, for ever and ever to all eternity Amen

oncnawan 7 ongeton soþlice ꝥ se acænneda godes sunu is  
 hælend 7 lysend ealles mancynnes þe on hine geleafað, 7 he  
 þa se biscop *sanctus* cwiriacus mid mycelre blisse 7 mid gefean  
 genam þa næglas 7 hio brohte to þære arwuiþan cwene elenan  
 7 heo sona heore cneowe gebygde 7 hire heafod ahelde to þære  
 eorþan 7 inweardlice hio gebæd to þam næglan 7 giornlice  
 þæncan ongan hu hio ymbe þa næglas betst gedon mihte Ða  
 com stæfn of heofenum 7 cwæð Nim þas næglas eléna 7 heo  
 besmipian hát on þines sunu bridle constantinus þæs caseres  
 Þænne gefærð he sige 7 sibbe on æghwylcum \*gefechte 7 heo þa  
 swa dyde swa hire beboden wæs þurh þone halgan gast 7 hio  
 þa gífede mycele þinc þam biscope cwiriace 7 se halga biscop  
 swa mycele gife hæfde æt gode ꝥ he þurh his godcunda gebeda  
 mænige misthce untrumnessa gehælde, 7 heo þa seo eadige cwen  
 eléna eft ongear for to rome byrig 7 ealle þas þinc þam mærian  
 kasere constantine gecyðde 7 heo budon þa eallum þam folce  
 ꝥ heo symble þysne dæg mid mycelre arwurþnesse healdan  
 scoldon þe seo halige cristes rode on afunden wæs, þa iudéas  
 naman þa halgan cristes rode þurh diofles lare 7 hio behyddon  
 under eorðan an hund geara 7 þri 7 þritig geara, þa nolde se  
 mildheorta drihten gefafigen þe on hire self willes þrowode 7 on  
 þam rode tacne eall mancyn alysde ꝥ heo behyd alænc wære  
 ac heo wuldorfullice geswutelode eal swa we ær beforan eow  
 ræddon on þisum halgan dæge<sup>1</sup> him selfum to lofe 7 to wurð-  
 mynte 7 us to hæle \*7 [g]escyldnesse wiþ ealle diofles costnunga  
 us gedafenað ꝥ we þisne dæg simble wurþian mid cric socnum  
 7 mid ælmesdædum 7 mid halgum gebedum ꝥ we þurh þa  
 halgan cristes rode us gebletsian moton ꝥ we ealle diofia on  
 þisum life 7 on þam toweardan hynþa 7 midwununga for-  
 bugan magon 7 motan, we drihten þe on þære halgan rode  
 þrowode us gefultumige ꝥ we hit swa to healdan moton swa ures  
 drihtnes willa si 7 us s[e]lfum þearflíc si si him simble þanc  
 þæs þe he for us þrowode 7 si him simble lof 7 wuldor ealre<sup>1</sup> his  
 godnessa þe he mancynne gecyð hæfð a on ealre wurulda  
 wuruld a on ecnesse A M E N

St Quiriac  
took the nails  
to Helena

A heavenly  
voice bade her  
to forge them  
on her son's  
bridle  
[leaf 18 ]

Helena  
returned to  
Rome and  
related all  
these  
marvels to  
her son

All folk were  
bidden to  
honour the  
day on  
which the  
Cross was  
found

\*[leaf 18,  
back ]

Let us bless  
ourselves  
through the  
Cross from all  
wiles of the  
devil.

<sup>1</sup> MS *ealre*  
To God be  
honour and  
glory for ever  
and ever



## II

p<sup>E</sup> HOLY RODE\*

[Ashm MS Bodleian Lib 43]

- [fol 63 b]  
<sup>1</sup> treo þe holi rode þe swete tre<sup>1</sup> ' rȳt is to habbe in munde  
<sup>2</sup> depe þat haþ fram stronge dep<sup>2</sup> ibrozt to lyue ' al mankunde  
<sup>3</sup> purf þoru<sup>3</sup> a<sup>4</sup> tre<sup>1</sup> we<sup>5</sup> were uerst uorlore<sup>8</sup> ' and uerst ibrozt  
<sup>4</sup> pulke to grounde  
<sup>5</sup> þat we  
<sup>6</sup> furstibouzt  
<sup>7</sup> And sibbe And þoru a tre seppe to lyue<sup>7</sup> ibrozt ihered be pulke 4  
<sup>8</sup> purf a treo to stounde  
<sup>9</sup> lyue  
<sup>10</sup> Al [h]it com of one more ' þat ous to depe brozte<sup>8</sup>  
<sup>11</sup> bronzte And þat ous brozte<sup>8</sup> to lyue azen<sup>9</sup> ' þoru<sup>3</sup> ihesus þat ous  
<sup>12</sup> aze bozte<sup>10</sup>  
<sup>13</sup> bouzte  
<sup>14</sup> Of þe appeltre<sup>11</sup> þat our uerste<sup>12</sup> fader ' þen<sup>13</sup> luper appel  
<sup>15</sup> omitted nom  
<sup>16</sup> þe  
<sup>17</sup> ich wole In þe manere þat ichulle<sup>14</sup> þou<sup>15</sup> telle ' þe swete rode com 8  
<sup>18</sup> þou nou  
<sup>19</sup> þe Po adam our<sup>16</sup> uerste fader<sup>17</sup> ' þe sunne<sup>18</sup> hadde ido  
<sup>20</sup> man  
<sup>21</sup> sunne And idrue was out of parais ' and eue is<sup>19</sup> wif also  
<sup>22</sup> his  
<sup>23</sup> þurne After milse þerne<sup>20</sup> hi cride ' þei it<sup>21</sup> late were  
<sup>24</sup> þe hit  
<sup>25</sup> MS And, Ane<sup>22</sup> bi heste [he] hadde of our lord<sup>23</sup> ' þo me him drof 12  
<sup>26</sup> H Ane  
<sup>27</sup> louerd out þere  
<sup>28</sup> omitted  
<sup>29</sup> þan þat<sup>24</sup> wen<sup>25</sup> þe tyme were uolueid<sup>26</sup> ' our lord<sup>23</sup> him wolde  
<sup>30</sup> fulfuld bipenche  
<sup>31</sup> mid And wiþ<sup>27</sup> oile of mylse smerie<sup>28</sup> him ' and his sunne<sup>18</sup>  
<sup>32</sup> smirie  
<sup>33</sup> aquenche quenche<sup>29</sup>  
[fol 64]  
Gret hope hadde to þis biheste ' adam euermo  
In þe uale of ebron ' he lyuede in tene and wo 16  
Twei sone he hadde seppe ' caym and abel  
þat on slouþ þat oper uor en-vie ' as ȳe witeþ wel

\* Collated with Harl MS 2277 (imperfect)

## II

### HOU þE HOLY CROS WAS Y-FOUNDE\*.

[Vernon MS Bodleian Lib]

- þE holy Rode, þe swete treo riht is to hauen in muynde, [fol 28 b  
col 2]  
 þat haþ from strong deþ i-brouht to lyue al Monkuynde,  
 þorwh a treo we weore for-lore and furst i-brouht to Though a  
tree mankind  
were ruined  
 grounde,  
 4 þorwh a treo seppe to liue i-brouzt I-heried beo pulke and through a  
tree were  
saved  
 stounde!  
 Al hit com of one More þat vs to deþe brouzte,  
 And þat vs to lyue aȝein þorwh Ihesus þat vs bouzte,  
 Of þe treo þat vre furste Fader þe luper Appel of nom,  
 8 In þe Maner þat ich ow telle wole þe swete Rode com  
 ¶ þo Adam vre furste Fader þe sunne hedde i-do  
 And i-driue out of Paradis, and his wyf also,  
 After Milce wel ȝeorne he criede, þeȝ hit late were,  
 12 A bi-heste he hedde of vr lord, þo me him drof out God promised  
Adam the  
Oil of Merc  
when he was  
driven out of  
Paradise  
 þere,  
 þat whon þe tyme weore folfuld vr lord him wolde bi-  
 þenche,  
 And mid Oyle of merci smere him and his sunnes  
 quenche  
 Gret hope hedde Adam to þis bi-heste euer mo  
 16 In þe valeye of Ebron he huede mid teone and wo  
 Twey soncs he hedde seppe, Caym and Abel  
 For Envye þat on slouȝ þat opur, And þat ȝe witeþ wel Adam and  
Eve lived in  
great hope of  
this  
In Hebron  
they lived in  
sorrow and  
woe  
Two sons they  
had, Cain and  
Abel

\* The Title is taken from the Index

þo caym hadde his broþer aslawe<sup>\*</sup> iflemd he was þer uore  
 þo adam 1se1 þat he hadde<sup>\*</sup> is twe1 sones uorlore 20  
 He wep *and* made deol Inou3<sup>\*</sup> lord he sede þin ore  
 Ney womman ichabbe to mucþe 1be<sup>\*</sup> Inele com ney hire  
 nammore

þre harmes ichabbe þoru hire 1heued<sup>\*</sup> my-sulf uerst  
 uorlore  
*And* myne sones þoþe alas<sup>\*</sup> *and* of al womman is more 24  
 Nolde adam come þo ney is wif<sup>\*</sup> two hondred 3er ne  
 more

Vor wo þat he hadde uor hire<sup>\*</sup> *and* euere he lyuede in  
 sore  
 Sepþe he hadde toknyng of our lord<sup>\*</sup> þat he scholde to  
 is wif wende  
 Ne dorste he no3t be þer a3en<sup>\*</sup> an sone he hadde aten- 28  
 ende

\* 3e not quite  
 clear

Seth he let is name \*nempne<sup>\*</sup> *and* sepþe he hadde mo  
 Al is lif þe seli mon<sup>\*</sup> ladde in tene *and* wo  
 þo he was of nyne hondred 3er<sup>\*</sup> *and* two *and* þritta old  
 þe strengþe him failede of is lymes<sup>\*</sup> is bodi bicom al 32  
 cold

He ne my3te no3t swynke aboute þe erþe<sup>\*</sup> þe wedus up to  
 drawe

Of is lif he was anuyd<sup>\*</sup> he wilnede be of dawe  
 He sat *and* carede of is lif<sup>\*</sup> he clupede is sone seth  
 Sone he sede icham weri 1leued<sup>\*</sup> ich wilny mucþe my deþ 36  
 þo ich was idryue of para1s<sup>\*</sup> our lord bihet me þere  
 To smere me wiþ þe oile of mylce<sup>\*</sup> wen it tyme were  
 So longe ichabbe abide þer after<sup>\*</sup> þat I ne may libbe  
 nammore

To para1s þou most þer-after go<sup>\*</sup> *and* bidde him mylce 40  
*and* ore

- Do Caym hedde his broþur i-slawe i-flemed he was þer-fore  
 Can slew his brother and was banished
- 20 Do Adam say3 þat he hedde boþe his sones for lore  
 He wep and made deol i-nouh "lord," he seide "þin ore!  
 Neih wommon ichaue to mucche i-beo, I nule come neih hire no more!  
 Adam says that he will come near his wife no more
- þreo harmes ichabbe for hire i had, my self furst for-lore,  
 24 And nou my sones, welaway! of Al wommon is more" nor did he for more than 200 years  
 ¶ Do nolde Adam come neih his wyf two hundred 3er and more,  
 For wo þat he hedde i-had, and euere he lyuede in sore  
 From vr lord toknyng he hedde seþþe þat he scholde to his wyf wende  
 Adam and Eve come together again
- 28 Ne dorste he not beo þer a-3eyn A child he hedde atte ende,  
 Eve bears him another son Seth  
 Seth he let his nome nempne, and seþþen heo hedden mo  
 Al his lyf þis seli mon luede in teone and wo  
 ¶ Do he was of Nyne hundred 3er, and two and þritti old,  
 When Adam was 932 years old he was too feeble to work
- 32 His strengþe faylede of his Limes, his bodi bi-com al cold,  
 Mihte he not aboute þe eorþe swynke, ne þe weodes vp to drawe,  
 Of his lyf he was a-nuy3ed he wilnede to ben of dawe  
 He sat and Carede of his lyf he clepte his sone Seth  
 36 "Leoue sone icham weri of-liued, ich wilne aftur my dep  
 Do ich was i-druen out of paradys, vr lord bi-het me þere  
 Wip Oyle of Milce smere me whonne hit tyme were,  
 So longe ichabbe þer-aftur a-bide þat ich may libbe\*no more  
 40 To Paradys þow most þer-after go and cren him Milce and ore,

He was tired of his life  
 [fol 29 col 1]  
 He tells Seth that he must go to Paradise for the Oil of Mercy

þe angel þou schalt þer lfynde' þat drof me out at þe  
gate

Say ich abide þulke biheste' me þenç þit comeþ to late  
And þat elde me haþ ouercome' þat I ne may libbe  
longe

MS auonde Bede him þat ich deie mote' and þe oile of mylce auonge' 44

Ine can nanne wei quap is sone' þuderward ich wene  
Leue sone quap adam' þe wei is wel i sene

Wen þou comst to þe ende of þis ualeie' a grene wei þou  
schalt wende

þat riȝt euene estward geþ' to parais last þe on ende 48

þer-bi wende þi moder and ich' þo ich parais uor-let  
Euerych stepe þat we on stepe' uorbarnde under our uet  
Ne myȝte neuereft þer gras growe' and al þe oþer wei  
is grene

For þe foule sunne þat we dude' our stapes worþ isene 52

[fol 64 b] þer-by þou myȝt wiþþoute defaute' to parays euene  
gon

Seth nom is fader blessyng' and wende him uorþ anon  
þe stapes he vond uorwelwed' as is fader him sede

þo he to þe gate com' he ne dorste go ner vor drede 56

An angel com sone to þe gate' and escte wat he soȝte

He sede þat to him an ernde' fram his fader he broȝte  
þat he was old and weri ilyued' and þat him longede  
sore

After þe swete oyl of mylce' uor he ne myȝte libbe 60.  
nammore

þe quap þe angel is he so' he ne schal þer-of noȝt  
doute

Þe Aungel þou schalt þere fynde þat drof me out atte  
 3ate An angel  
stands at the  
gate of  
Paradise

Sey þat ich a-byde þat ilke bi-hestē, ac hit comēþ wel  
 late,

And þat Elde me haþ ouercome þat i ne may libbe not  
 longe,

44 Bidde him þat ich dye mote and þe Oyle of Milce a-  
 fonge"

¶ "I con no wey," quap his sone, "þiderward þauh ich Seth says he  
knows not the  
way  
 wene"

"Leue sone," quap Adam þo, "þe wei is wel i sene, Adam bids  
him go to the  
head of the  
valley and to  
follow the  
green path  
 Whon þou comest to þe hed of þis valeye, a grene wey  
 þou schalt fynde,

48 Þat geþ as euene as he may to paradys þe on ende,  
 þer byȝonde þi Modur and ich, þo we Paradys forleete,  
 Euērich stude þat we on stepten for brende al wiþ vre  
 fete,

Ne mihte neuer eft gras þer-on grouwe, and al þe oþur  
 wey is grene,

52 For þe foule sunne þat we duden vr fet-steppes beoþ  
 euer sene,

Þerbi þou miht wiþ oute defaute to Paradys euene gon"  
 Seth' nom his fadur blessynge, and þe wey þiderward  
 nom,

Þe steppes he fond ful wel i-wered as his fader him  
 sede

56 Þo he to þe 3ate com he dorste go no ner for drede Seth reaches  
Paradise

¶ An Angel þer com sone to þe 3ate and asked what he  
 souhte

He seide a tīpinge to him from his fader he brouhte, He delivers  
his message  
 þat he was Old and weri of-lued, and þat he was  
 alonged sore

60 After þe Oyle of Milce, þat him was bi-hote, for he  
 miȝte libbe no more

¶ "3e," quap þe Angel, "is he so ? he ne schal þer-of  
 nout doute

Put In þin heued at þe zate *and* stond þi sulf wiþþoute  
 He pulte In is heued as he bed *and* bi-huld al aboute  
 So murie ne þozte him neuer in no stude<sup>e</sup> þei he stode 64  
 him-sulf wiþþoute

So gret delit he hadde *and* Ioie<sup>e</sup> of þe foules murie song  
 Of þe swete med al so<sup>e</sup> *and* of þe floures þer among  
 Of ech maner frut þat he sei<sup>e</sup> þat smolde also swote  
 Þat of ech maner vuel as him þozte<sup>e</sup> amon myzte habbe 68  
 þer of bote

Him þozte ȝif he moste þere<sup>e</sup> biholde In eny stounde  
 Euermo he myzte In Ioie be<sup>e</sup> his lymes hol *and* sounde  
 Amydde þe place þat was so uair<sup>e</sup> he sei an vaire welle  
 Of wan alle þe wateres þat beþ anerþe comeþ<sup>e</sup> as þe þe 72  
 bok deþ telle

1 ? here

Ouer þe welle stod a tre<sup>e</sup> wiþ bowes brode *and* lere<sup>1</sup>  
 Ac it ne bar noþer lef ne rynde<sup>e</sup> as it uorolded were  
 A neddre it hadde bicluþt aboute<sup>e</sup> al naked wiþþozte  
 skynne  
 Þat was þe tre *and* þe addre<sup>e</sup> þat made adam uerst do 76  
 sunne

1 MS of to

Efsone he bihuld In ate zate<sup>e</sup> þe tre him þozte he sei  
 Vaire ileued *and* iwoxe<sup>e</sup> up to heuene an hei  
 A ȝong child he sei up þe tre<sup>e</sup> in smale cloþes iwounde  
 þe more of<sup>2</sup> þe tre him þozte tilde<sup>e</sup> þoru-out helle 80  
 grounde

His broþer soule abel ek<sup>e</sup> him þozte In helle he sei  
 Þe angel him drof þo fram þe zate<sup>e</sup> þat he nas nammore  
 þer nei  
 Þe child he sede þat þou seiȝ<sup>e</sup> a noueward þe tre  
 Godes sone it was þat wole anerþe<sup>e</sup> uor þine fader 84  
 sunne be

*And* þe oule of milce wiþ him bringe<sup>e</sup> wen þe tyme  
 Iuelle is

*And* smere þer-wiþ *and* bringe of pyne<sup>e</sup> þi fader *and*  
 alle his

Pult in þyn hed here atte ȝate, and stond þi-self wiþ-outē"  
 He pult[e] in his hed, as he bad, and bi-heold al aboute,  
 64 So murie þouȝte him neuere in no stude, þeiȝ his bodi  
 weore wiþ-outē,

Seth is told to  
 put his head  
 inside the  
 gate

¶ Him þhouȝte ȝif he moste þere bi-holden eny stounde,  
 Euermore he mihte in ioȝe libbe, in limes hol and  
 sounde

¶ Amidde þe place þat was so feir he sauh a feir welle,  
 72 Of whom alle þe watres on eorþe comeþ, as þe Bok vs  
 deep telle,

He saw there  
 a well that  
 supplies all  
 the waters of  
 the earth

Ouer þe welle stod a treo, wiþ bowes brode and lere<sup>1</sup>,  
 Ac hit ne bar Lef ne Rynde, bote as hit for-Oldet were,  
 A Neddre hit hedde bi-clupt a-boute, al naket wiþ-outen  
 skynne,

<sup>1</sup> ? sere  
 Also a tree  
 leafless and  
 bare  
 embraced by  
 an adder

76 þat was þe treo and þe Neddre þat furst made Adam  
 do synne

He bi-heold eft sone in atte ȝate, þat treo eft sone he seiþ,  
 Swiþe feir hed and i-woxen vp to heuene an heih,  
 A-nowarde he sayh a ȝong smal child, in smale cloþes  
 i-wounde

He looked in  
 again and saw  
 a tree reach-  
 ing to Heaven  
 —in the top  
 he saw a baby  
 in small  
 clothes

80 þe Roote of þe treo him þhouȝte tilde a doun to helle  
 grounde,

The root of the  
 tree reached  
 to Hell where  
 Abel his bro-  
 ther was

Abeles soule his broþur also him þhouȝte in helle he seiþ,  
 þo drof þe Angel him from þe ȝate þat he no more ne  
 seiþ

¶ "þe child," quap þe Angel, "þat þou seȝe anouwarde on  
 þe treo,

The child in  
 the tree was  
 God's Son,

84 þat was Godus sone þat wolde on eorþe for þi fader  
 suȝnes beo,

And þe Oyle of Milce bringe mid him whon þe tyme  
 i-fuld is

who should  
 bring the Oil  
 of Mercy to  
 man

To smere þer-wiþ and bringen of peyne þi fader and  
 alle his"



þe angel wende to pulke tre<sup>1</sup> an appel þer of he nom  
*And* tok seth þer of þre curneles<sup>2</sup> þo he to him com 88  
*And* bed him pulke curneles legge<sup>3</sup> vnder is fader  
 tonge

*And* burie him wen he were ded<sup>4</sup> *and* loke wat þer-of  
 spronge

Seth wende aȝen as he com<sup>5</sup> uor þe wei was wel isene  
 [fol 65] Vor þe stepes were al uorbrend<sup>6</sup> *and* þe oþer wei al 92  
 grene

þo he was hom aȝen<sup>1</sup> icome<sup>2</sup> his fader he fond ded  
 þe curneles he dude vnder is<sup>2</sup> tonge<sup>3</sup> as þe angel<sup>4</sup> him  
 hadde ised

*And* seþþe<sup>5</sup> he burede him as riȝt was<sup>6</sup> in ualeie<sup>6</sup> of  
 ebron

*And* of-swonke is owe<sup>7</sup> mete<sup>8</sup> he nuste no betere 96  
 iwou

Wipþynne an<sup>9</sup> vewe ȝer þer-after<sup>9</sup> þis curneles gonne  
 [ups]pringe<sup>10</sup>

þre [faire] ȝerden<sup>11</sup> þer woxe of<sup>12</sup> vaire þoru alle þinge<sup>13</sup>  
 þo hi were iwoxe to<sup>14</sup> þe lengþe<sup>14</sup> of an elne<sup>15</sup> iȝh wene  
 In pulke stat hi stode longe<sup>15</sup> *and* euermore grene<sup>16</sup> 100

Vorte moyses þe prophete<sup>16</sup> aboute eode<sup>17</sup> in þe londe  
 To lere þat folc of israel<sup>17</sup> [and] þo vond he þe ȝerdon  
 stonde

Lo her he sede<sup>18</sup> gret toknyng<sup>19</sup> of þe holi trinite  
 Fader *and* sone *and* holi gost<sup>19</sup> of þis ȝerden þre 104

Vp he hem nom<sup>20</sup> wip gret honour<sup>20</sup> *and* in auair<sup>21</sup> cloþ  
 hem wond<sup>22</sup>

A swote smul þer com out of<sup>23</sup> þat smulde<sup>24</sup> in-to al  
 þat lond<sup>25</sup>

Te confermy [þe] bet<sup>26</sup> is lawe<sup>26</sup> he ber<sup>27</sup> hem uorþ in<sup>28</sup>  
 is hond

Ech sikemon<sup>29</sup> [þat] þerto hopede<sup>29</sup> is heȝ anon<sup>30</sup> he 108  
 vond

To teche þat folc þe riȝte<sup>31</sup> lawe<sup>31</sup> þe ȝerden aboute he  
 ber

<sup>1</sup> aȝe  
<sup>2</sup> his  
<sup>3</sup> tunge  
<sup>4</sup> þangel

<sup>5</sup> seþþe  
<sup>6</sup> þe val

<sup>7</sup> omitted  
<sup>8</sup> so in H but  
 read *mede*

<sup>9</sup> a.

<sup>10</sup> vpspringe

<sup>11</sup> þreo faire  
 ȝurden

<sup>12</sup> omitted

<sup>13</sup> fairest of

alle þinge

<sup>14</sup> omitted.

<sup>15</sup> MS *heȝe*

<sup>16</sup> andallegate

faire and

grene

<sup>17</sup> ȝeode

<sup>18</sup> seide

<sup>19</sup> tokning

<sup>20</sup> Vphinome

<sup>21</sup> fair

<sup>22</sup> hi wounde

<sup>23</sup> þer of

<sup>24</sup> smilde

<sup>25</sup> londe

<sup>26</sup> þe bet

<sup>27</sup> her bar

<sup>28</sup> on.

<sup>29</sup> sik man

<sup>30</sup> sone

<sup>31</sup> riȝt

- ¶ Þo wende þe Angel to þulke treo, an Appel þer-of he  
nom ,
- 88 þreo Curnels he tok him þer of seppe, þo he to him com,  
And bad him þulke Curnels legge vndur his fader tonge  
Whon he weore ded and i-buried, to loke what þer-of  
spronge
- ¶ Seth wende a ȝeyn as he com, þe wey was wel y-sene,
- 92 For þe stappes weore al for-brend, and þe oþur wey al  
grene  
þo he was hom a-ȝein i-come his fader he fond ded,  
He dude þe Curnels vndur his tonge, as þe Angel him  
bed,  
And seppe buriede him, as riht was, in þe Vaal of  
Ebron,
- 96 And bi-swonk his owne mede, þo he nuste non oþer  
whon
- ¶ Wiþ-Inne a fewe ȝer þeraftur þis Curnels bi-gonne to  
springe ,
- þreo smale ȝerden þer woxen, feire þorwh alle þinge,  
þo heo weoren i-woxen to þe lengþe of an Elne, ich  
wene,
- 100 In þulke stat heo stoden longe and euere-more grene,
- ¶ Forte Moyses þe prophete eode her in þis londe  
To leren þe folk of I[s]rael, and he fond þe ȝerden stonde  
“Lo her,” he seide, “gret toknyng of þe holy Trinite,
- 104 Of Fader and Sone and Holgost of þeose ȝerden þre”  
Vp he hem nom wiþ gret honour, in feir cloþ he hem  
wond ,  
A swote smel þer com a-non out of, þat smelde in-to  
al þat lond  
To Confermen bet his lawe he bar hem forþ in his  
hond ,
- 108 Vche seek mon þat þer-to hopede his hele a-non he  
fond  
To teche þat folk þe rihte lawe þe ȝerden wiþ him he  
beer,

The Angel  
takes an ap-  
ple off the  
tree and gives  
Nora  
three kernels  
of it to Seth  
He is to lay  
them under  
Adam's  
tongue when  
he is dead

When Adam  
died Seth did  
as he was  
bidden

After a few  
years the pips  
began to grow

Three small  
trees grew up  
For a long  
time they re-  
mained only  
an elm long

Moses found  
the trees and  
took them up

He bore them  
forth in his  
hand and  
healed the  
sick with  
them.

- And eke to hele sikemen' two and fourti zer*  
<sup>1</sup> Sibbe þo Seppe he deie scholde<sup>1</sup> þe zerden he sette er  
<sup>2</sup> self Vnder þe hul of tabor' deide him sulf<sup>2</sup> þer 112  
<sup>3</sup> more þan Þer stode þe zerden grene' mo þen<sup>3</sup> a þousend zer  
Vorte *Seint* dauid þe kyng com' þat was of gret power  
<sup>4</sup> his So þat he was þoru þe holi gost' i hote vorte heie<sup>4</sup>  
To þe hul of tabor' in þe lond of arabie 116  
<sup>5</sup> þreo zeorden Þat he þulke zerden þre<sup>5</sup> vette *and* wiþ him nome  
<sup>6</sup> Neoeþe dayes Nye dawes<sup>6</sup> he was þuderwaid' ar<sup>7</sup> he þuder come  
<sup>7</sup> er Wiþ gret honur he nom hem up þo he þe zerden  
<sup>8</sup> nom vond<sup>8</sup>  
Þe suotnesse þat þer of com' velde al þat lond 120  
Wiþ gret melodie of is harpe' *Seint* dauid þe zerden  
<sup>9</sup> þe suotnesse zerden nom<sup>9</sup>  
*And*<sup>10</sup> to ierusalem hem [he] ladde' *and* nyþe dai<sup>11</sup> hom  
he com  
In a derne stude<sup>12</sup> he hem sette' uor it was in þe euen-  
yng<sup>13</sup>  
Vorte amorwe þat he iseie<sup>14</sup> wuder<sup>15</sup> he myzte hem 124  
bringe  
A morwe þo he com þerto' to one hi were alle icome  
And Imored so uaste also<sup>16</sup> þat hi ne myzte awei be [i]  
nome<sup>17</sup>  
<sup>18</sup> þreo come Þat alle þre bcome<sup>18</sup> to on' wat<sup>19</sup> bitokeneþ þis  
<sup>19</sup> what Bote þat<sup>20</sup> fader *and* sone *and* holi gost' al o god it is 128  
<sup>20</sup> omitted. *Seint* dauid aboute þis holi zerde' a strong wal let rere<sup>21</sup>  
<sup>21</sup> dundearene *And* nom gode zeme hou it woxe<sup>22</sup> fram zere to zere  
<sup>22</sup> hou long: hi were [fol 65 b]  
<sup>23</sup> write Þat he myzte at[t]e laste iwete<sup>23</sup> hou old þat<sup>24</sup> tre were  
<sup>24</sup> þis Wiþ a cercle of seluer he bond' ech zeres scute pere\* 132  
<sup>25</sup> in So þat wiþþinne<sup>25</sup> þritti zer' þis<sup>26</sup> tre wox<sup>27</sup> wel heie<sup>28</sup>  
<sup>26</sup> þe Ac it<sup>29</sup> ne wox<sup>27</sup> nammore<sup>30</sup> þer-after<sup>31</sup> as hi wuste<sup>32</sup> bi  
<sup>27</sup> wax þe [siluer]<sup>33</sup> beie  
<sup>28</sup> heze Ac euer in on þer after' swiþe vaire it stod<sup>34</sup>  
<sup>29</sup> heo *Seint* dauid it honured<sup>35</sup> wel' uor he wuste [þat] it 136  
<sup>30</sup> nomore was good<sup>36</sup>  
<sup>31</sup> afterward  
<sup>32</sup> H omits as  
<sup>33</sup> hi wuste  
<sup>34</sup> from H  
<sup>35</sup> Ac enere  
<sup>36</sup> afterward  
<sup>37</sup> fare ynou hit  
<sup>38</sup> stod  
<sup>39</sup> onurede  
<sup>40</sup> god

\* H omits line 132

- And heled *per-wip* seke Men, two and Fourti *zeer*  
 ¶ Seppe þo he dyen scholde þe *zerden* he sette er  
 112 Vndur þe Hul of Tabor, and dyede him self *þer*  
 Þo stoden þe *zerden grene* More þen A þousund *zeer*  
 Forte seint Daud þe kyng com þat was of gret pouweer,  
 So þat he was, þorwh þe holigost, i-hote forte heize  
 116 To þe Hul of Tabor, in þe lond of Arabye,  
 þat he pulke *zerden fette* and heom wip him nome  
 Nyne dayes he was þiderward er he þider come  
 Wip gret honour he nom hem vp, þo he þe *zerden fond* [fol 29,  
 120 Þe swotnesse þat *per-of* com fulde al þat lond col 2]  
 Wip gret Melodye of his Harpe seint Daud þe *zerden*  
 nom,  
 And heom hom to Jerusalem þe Niþe day hom he com, David took  
 In a priue stude he hem sette, þo hit was in þe Euen- them to  
 ynge Jerusalem  
 124 Forte a Morwe þat he seze whodere he hem mihte  
 bringe,  
 A Morwe þo he com hem to to one *zerde* heo weren  
 alle i-come,  
 And i-Mored also faste þat heo ne mihte ben a-wey  
 i-nome,  
 ¶ Þo heo weoren alle to on by-come what bi-tokneþ þis  
 128 But Fader and Sone and Holigost and al o god hit is?  
 ¶ Seint Daud a-boute þis *zerden* a strong wal he lette  
 arere,  
 And nom good *þeme* hou longe he woxe, from *þere* to  
 þere,  
 Wip a Cercle he bond hym a-boute, *þer* after *þere*,  
 132 þat he mihte atte laste i-wite hou old þat treowere,  
 So þat wip-Inne þritu *þer* þis treowex wel heize,  
 Ac hit wox no more afterward, and þat he wuste bi  
 þe seluerne byze,  
 Ac euere in on afterward Feir and Grene hit stod,  
 136 Seint Daud hit honourede wel, for he wuste þat hit  
 was good

Before he  
died he plant-  
ed the trees  
under Mount  
Tabor There  
they stood  
until David  
found them

[fol 29,  
col 2]

David took  
them to  
Jerusalem

The three  
trees became  
one  
as a sign of  
the Holy  
Trinity  
David built a  
strong wall  
around the  
tree

He put a  
silver ring  
around to see  
how much the  
tree increased  
yearly

1 off  
 2 ffor  
 3 wyff fine  
 po *Sermt* dauud hadde ido<sup>1</sup> pe sunne of<sup>1</sup> lecherie  
 And manslaucht po<sup>2</sup> he let sle<sup>3</sup> vor<sup>2</sup> his owe wif vrie<sup>3</sup>  
 And our lord nom þei-of wieche gret<sup>3</sup> swiþe sori he  
 bicom  
 His penaunce he dude vnde; þis tre<sup>3</sup> þat he þer-uore 140  
 nom  
 4 makede ek  
 5 þane  
 6 sunnes  
 7 whatlikere  
 8 ffor þe  
 9 omitted  
 10 began  
 11 ek  
 12 olde  
 13 omitted  
 14 arere  
 15 H. omits  
 16 ac he deide  
 17 fourteþe  
 þe he made eke þen<sup>4</sup> sauter<sup>5</sup> his sunne<sup>5</sup> vorte bete  
 þe<sup>6</sup> raper<sup>8</sup> it him was uorþeue<sup>6</sup> uor þat<sup>7</sup> [holi] tre so<sup>8</sup>  
 swete  
 po bigon<sup>9</sup> he eke<sup>10</sup> uor is sunne<sup>6</sup> þe holi<sup>11</sup> temple to<sup>12</sup>  
 rere<sup>13</sup>  
 Swiþe noble in ierusalem ac he deide<sup>14</sup> in þe fourteþe<sup>15</sup> 144  
 3ere  
 þe kyng salomon is sone<sup>6</sup> þat kyng was seþþe þere  
 After him þe temple bulde<sup>6</sup> þat he 3ere were  
 16 H. omits  
 17 þer  
 Two and þritti 3er he was þer<sup>16</sup> aboute<sup>6</sup> and is fader  
 fourtene also  
 17 þriti  
 18 er  
 19 work  
 So þat it was six and fourti<sup>17</sup> 3er<sup>6</sup> ar<sup>18</sup> þat worke<sup>19</sup> were 148  
 ido  
 20 þat  
 21 him  
 22 þe holi  
 23 tre  
 24 owar  
 25 hure  
 26 hewe and  
 27 fulle  
 28 makie  
 po þe<sup>20</sup> work was al-mest ido<sup>6</sup> hem<sup>21</sup> vailed a vair tre  
 þat holi tre<sup>22</sup> was fairest po<sup>6</sup> þat hi myzte awer<sup>23</sup> ise  
 Salomon it<sup>24</sup> let velle and hewe<sup>25</sup> as queinteliche as he  
 myzte  
 And let it mete and make<sup>26</sup> more bi a fot<sup>6</sup> þen is 152  
 ryzte  
 27 stede  
 28 legge  
 And broyte it [in] to is ryzte stude<sup>27</sup> and lacy<sup>28</sup> wolde  
 it þer  
 29 o  
 30 lets  
 31 stronge  
 po was it bi a<sup>29</sup> fot to schort<sup>6</sup> [as euene] as hi mete it er  
 þe carpenters it let[e]<sup>30</sup> adoun<sup>6</sup> in strong<sup>31</sup> wrappe and  
 grete  
 To noþing þat hi it broyte to<sup>6</sup> hi ne myzte it make<sup>30</sup> 156  
 Imete  
 32 old  
 33 makede,  
 34 atte  
 A brugge ouer an olde<sup>32</sup> dich<sup>6</sup> hi made<sup>33</sup> hit ate<sup>34</sup>  
 laste  
 po hi ne myzte in þe temple<sup>6</sup> to non oþer worc it  
 caste

- ¶ Þo seint Dauid i-sunged hedde þe sunne of lecherie,  
 And Mon slaucht þo for Bersabe he lette slen Vrie,  
 Vr lord nom þer-of wreche gret, swiþe sori he bi-com,  
 140 Vndur þe treo his penaunce he dude þat he þer-fore nom,  
 Þer he made þe Sauter, his sunnes forte bete,  
 And þe rapere hit him was for-þiue for þe holy treo so  
 swete
- ¶ Þo bi-gon he eke for his sunne þe holy Temple to  
 arere,
- 144 Swiþe noble in Jerusalem, ac he dyede in þe fourteneþe David died,  
 3ere
- ¶ His sone, þe kyng Salomon, þat after him kyng was and Solomon  
 þere, hisson reigned  
 in his stead
- After him þe Temple bulde forþ þat heo folliche redi Solomon  
 were buildsthe  
 Temple
- Þeraboute he was þritta 3er, and his fader fourtene  
 also,
- 148 So þat hit was foure and fourta 3er er þat werk weore  
 i-do
- Þo þat werk was almost redi hem faylede a feir treo When the  
 work was  
 almost done  
 they wanted a  
 goodly tree
- Þat holy treo was þe feireste þo, þat me mihte owhere  
 i-seo,
- ¶ Þe kyng Salomon hit let hewen, As qweynteliche as he  
 mihte,
- 152 And let hit nymen and make more bi a fote þen his rihte, They take up  
 this holy tree,
- Þo hit was brouht to rihte stude and i-laced scholde  
 beo þer,
- Þo was hit bi a foote to schort, as euene as heo  
 meeten er,
- Þe Carpunter hit leyde a-doun in strong wrappe and but the  
 carpenters can  
 do nothing  
 with it
- grete,
- 156 To no þing þat he hit eueþe dude he ne mihte hit  
 maken i-meetete
- ¶ A brugge ouer an Old dich heo maden þer-of atte laste, They make a  
 brdge with it  
 across an old  
 ditch
- For wrappe þat heo ne mihten to non oþur werk hit  
 caste

- <sup>1</sup> 3eode  
<sup>2</sup> men  
<sup>3</sup> while  
<sup>4</sup> aledai  
<sup>5</sup> omitted  
<sup>6</sup> 1sej  
<sup>7</sup> Honurede  
<sup>8</sup> akneo  
<sup>9</sup> pernez  
<sup>10</sup> 3urne  
<sup>11</sup> loured  
<sup>12</sup> 3af  
<sup>13</sup> 3e  
<sup>14</sup> 3f  
<sup>15</sup> 3n  
<sup>16</sup> 3ham  
<sup>17</sup> 3rpe  
[fol 66]  
<sup>18</sup> deope  
<sup>19</sup> MS *mem*  
<sup>20</sup> burle  
<sup>21</sup> wel  
<sup>22</sup> So 3at longe  
<sup>23</sup> 3at 3er after  
<sup>24</sup> ward  
<sup>25</sup> weile  
<sup>26</sup> MS *gret*  
<sup>27</sup> H god  
<sup>28</sup> fisch *gret*  
<sup>29</sup> Mem  
<sup>30</sup> 3at 3er  
<sup>31</sup> here fet  
<sup>32</sup> wette 3ere  
<sup>33</sup> Here hon  
<sup>34</sup> den  
<sup>35</sup> moche  
<sup>36</sup> no3t  
<sup>37</sup> an 3rpe  
<sup>38</sup> MS *bi*  
<sup>39</sup> speke H  
<sup>40</sup> 3ispac  
<sup>41</sup> 3and here  
<sup>42</sup> red  
<sup>43</sup> fleote  
<sup>44</sup> louredes  
<sup>45</sup> fonde 3e  
<sup>46</sup> treo  
<sup>47</sup> omitted  
<sup>48</sup> makede
- per* ouer eode<sup>1</sup> mony<sup>2</sup> amon<sup>3</sup> ' þe wule<sup>4</sup> it *þer* lay  
Nuste [no3t] alle wat it was ' *þat* defoulede it aday<sup>4</sup> 160  
*þe* quene of saba com *þeruorþ* ' and<sup>5</sup> anon so heo it  
isei<sup>6</sup>  
Honured[e]<sup>7</sup> it [wel] vaire and sat akne<sup>8</sup> ' heo nolde  
come *þerneþ*<sup>9</sup>  
*B*1 anoper wei heo wende uorþ ' to salomon heo com  
As heo him hadde wide<sup>10</sup> iso3t ' to lerny of is wisdom 164  
*þoru* grace *þat* our lord<sup>11</sup> hire 3ef<sup>12</sup> ' to salomon heo  
sede  
*þat* *þat*<sup>13</sup> tre ne scholde no3t ligge *þer* ' 3if<sup>14</sup> he dude  
*b*1 hire rede  
Vor *þer* scholde 3ut a mon ' deie on<sup>15</sup> pulke tre  
*þoru* wam<sup>16</sup> al *þe* lawe of gwe<sup>17</sup> ' destrued scholde be 168  
Salomon it let nyme sone ' and vnder erpe<sup>17</sup> it caste  
Wel depe<sup>18</sup> [fur] fram alle men<sup>19</sup> ' and burede<sup>20</sup> it swipe<sup>21</sup>  
vaste  
So longe so it *þer* after were<sup>22</sup> ' a uair walle<sup>23</sup> *þer*  
sprong  
And a uair [water] seppe wiþ god<sup>24</sup> fisc ' boþe dep<sup>25</sup> and 172  
long  
Mony<sup>26</sup> sikemen *þer*<sup>27</sup> come ' and hor vet wesche *þere*<sup>28</sup>  
Oper hoden<sup>29</sup> oper baþede al ' pur hol anon [hi] were  
*þat* water hi honurde mucche<sup>30</sup> ' and wolde *þer*-Inne  
wade  
Ac hi nuste noþing<sup>31</sup> of *þe* tre ' *þat* al *þe* vertu made 176  
Seppe it was *þer*-after longe ' *þat* our lord anerpe<sup>32</sup> com  
And *þat* fole bispek<sup>33</sup> is dep ' and hor red<sup>34</sup> *þer*-of nom  
*þis* tre bigon to flete<sup>35</sup> anon ' as our lordes<sup>36</sup> wille  
was  
*þe* gwe<sup>37</sup> come and founde *þat* tre<sup>37</sup> fletynge *þer*<sup>38</sup> bi 180  
cas  
Hi nome it vp uor it was vil ' and ileie hadde *þer*  
longe  
And made<sup>39</sup> *þer* of *þe* holi rode ' our lord [per] on to  
honge



- Per ouer eode mony a Mon, þe while þat hit þer lay,  
 160 A nusten not alle hou holy hit was, þat þer ouer eoden  
 al day
- ¶ Þe Qween of Saba com þer forþ, ac anon þo heo hit  
 seiþ,  
 Honourede hit feire and sat a kneo, and nolde not come  
 þer neiþ,  
 Bi a-noþur wey heo wende, to kyng Salomon heo com,  
 164 For heo hym hedde wel wyde i-souht, to leorne of him  
 wisdom,
- Þorwh grace, þat vr lord hire ȝaf, to kyng Salomon  
 heo sede  
 Þat treo ne scholde ligge þer, ȝif he dude by hire rede,  
 For þer scholde a mon ȝit dye on þat ilke treo,  
 168 Þorwh whom Al þe lawe of Gywes distruyȝed scholde beo
- ¶ Salomon hit let nyme sone and vndur eorþe hit caste,  
 Wel deope and fer from alle men, and buriede hit wel  
 faste,  
 So longe so hit þer-afterward was a wel feir welle sprong,  
 172 A feyr watur wip gret \* sich, þoþe deop and long,  
 \* ? *god. fisch*  
 Mony seke þat þer comen and wusch heore feet þer-on,  
 Oþur heore honden, oþur bapeden al, heore hele hedden  
 anon  
 þat watur heo honoureden mucche and wolden þer-Inne  
 wade,
- 176 Ac heo nusten no þing of þe treo þat al þe vertu Made  
 Sēþþe longe þer-afturward þat vr lord on eorþe com,  
 Anon þo þat folk by-speak his dep and heore Red  
 þerof nom,  
 þat treo bi-gon to fleoten a-non, as vr lordes wille was
- 180 Þe Gywes comen and founden þat treo fleotynde þer  
 bi cas,  
 Heo nomen hit vp and for hit was foul and i-leye  
 hedde þer longe,  
 And maden þer-of þe holy Roode, vr lord þer-on to  
 honge,

The Queen of  
 Sheba came  
 thereby but  
 would not  
 cross it

She  
 persuaded  
 Solomon to  
 remove the  
 tree

Solomon  
 burned it

A well  
 sprang up  
 there  
 \* ? *god. fisch*

Many sick  
 people bathed  
 therein and  
 were healed

When our  
 Lord came  
 on earth the  
 tree began  
 to float

The Jews  
 thereof made  
 the Holx  
 Roon



- <sup>1</sup> For      *And*<sup>1</sup> þe tre was vil *and* old<sup>2</sup> *and* to viln our lord  
<sup>2</sup> to vyle ousre      also<sup>2</sup>  
<sup>3</sup> omitted also  
<sup>4</sup> þe      *And*<sup>3</sup> þut hem þoʒte þat<sup>4</sup> tre to vair<sup>5</sup> þat he were þer- 184  
on ido
- <sup>5</sup> croys      Þe croys<sup>5</sup> after our lordes<sup>6</sup> dep<sup>7</sup> vnder erþe hi caste  
<sup>6</sup> lourdes  
<sup>7</sup> wel      þer hi him to deþe dude<sup>8</sup> *and* burede it<sup>9</sup> þere<sup>7</sup> vaste  
<sup>8</sup> omitted  
<sup>9</sup> honge      *And*<sup>8</sup> boþe croys eke þer wiþ<sup>9</sup> þat þe þeues henge<sup>9</sup>  
on er
- <sup>10</sup> er      þer hi leie ar<sup>10</sup> hi were ifounde<sup>11</sup> mo þen an<sup>11</sup> hondred 188  
<sup>11</sup> tuo      þer
- <sup>12</sup> omitted      þo<sup>12</sup> titus *and* vaspasian<sup>13</sup> ierusalem nome  
<sup>13</sup> destraign      *And* destruede<sup>13</sup> alle þe giwes<sup>14</sup> þat neuereft þer hi ne  
ede      come  
*And* al þat lond was ibroʒt<sup>15</sup> In þe emperours hond of  
rome
- <sup>14</sup> þerof      *And* wiþ is men al biſet<sup>16</sup> to nyme þer-to<sup>14</sup> gome 192  
Seþþe þer com an emperour<sup>17</sup> þat het adrian  
<sup>15</sup> liþer      Swiþe heþene *and* luper<sup>15</sup> ek<sup>16</sup> *and* worrede<sup>16</sup> ech cristene  
<sup>16</sup> werrede      man  
He wuste war þe rode lay<sup>17</sup> þat god was on ido  
<sup>17</sup> þat      *And* þat cristenemen þe<sup>17</sup> stude honured[e]<sup>18</sup> wenne<sup>18</sup> hi 196  
<sup>18</sup> whan      [miʒte] come þer-to  
He let a temple of maumet<sup>19</sup> in pulke stude arere  
<sup>19</sup> aloute      þat me ne vond noþing to loute<sup>19</sup> to<sup>20</sup> bote maumet<sup>20</sup>  
þere
- <sup>20</sup> whan      Wenne<sup>20</sup> cristenemen miʒte þuder stele<sup>21</sup> hi ne dorste<sup>21</sup>  
<sup>21</sup> þerste      yor doute  
<sup>22</sup> þere.      *And* ek aʒen hor<sup>22</sup> herte<sup>23</sup> it was<sup>24</sup> to eny maumet<sup>25</sup> 200  
<sup>23</sup> þurte      aloute  
<sup>24</sup> omitted      Hi bileuede so al<sup>24</sup> pulke stude<sup>26</sup> *and* muchedel uor  
fere  
<sup>25</sup> a      So þat wiþþinne an<sup>25</sup> vewe ʒer<sup>27</sup> no cristenmon [ne] com  
þere  
<sup>26</sup> forʒute      So þat pulke stude was<sup>28</sup> vor lete<sup>26</sup> mony aday<sup>27</sup>  
<sup>27</sup> men odal      þat no cristenmon ne paynym<sup>28</sup> nuste war þe rode 204  
<sup>28</sup> cristene      lay  
man ne      lay  
payn

For þat treo was for-oldet and heo heolden vr lord  
lupen also,

184 3it hem þhouȝte þat treo to feir þat he weore þer-on i-do

**P**At Crois seþþe aftur vr lordes deþ deþe vndur þe  
eorþe heo hit caste,  
þer as heo him to deþe dude and burieden hit swiþe  
faste,

After Christ's  
Crucifixion  
the Jews  
buried the  
Crosses

And þe twey Croyses eke þer bi þat þe þeoues hengen  
on þer

188 þer heo lyȝen er heo weore weoren i-founde, mo þen  
two hundred ȝer,

There they  
lie 200 years

¶ Forte þat Tytes and Vaspazian wiþ al heore folk come,  
And al þe Gywes hedden distruyed and heore pouwer  
by-nome,  
And al þat lond was i-brouht in-to þe Emperours hond  
of Rome,

192 And mid his Men i-fuld and bi-set to nyme þer-of  
Goome

¶ Ac seþþe þer com an Emperour, þat hihte Adrian,  
Swiþe heþene and swiþe luper, and werrede vche cris-  
tene man,

Adrian knew  
where the  
Rood was

He wuste wher þe Rode lay þat God was onne i-do

196 And cristene men þe stude honoureden whon heo mihten  
come þer-to,

He lette a temple of Maumetes in þulke stude arere,  
þat me mihte not fynde to loute to bote Maumetes  
þere,

and built a  
heathen  
temple on  
the spot

Whon Cristene Men mihten þider stele, heo durste nout  
for doute,

[fol 29 b,  
col 1]

200 An eke a ȝeyn herte hit was to eny Maumete a loute,  
So þat heo bi-leueden þulke stude, and also for fere  
þat wiþ-Inne a fewe ȝer þer-after no cristene mon com  
þere,

Christians  
forsook the  
place

So þat þulke stude was for let mony a day,

204 þat no cristene mon ne Panym nuste where þe Rode  
lay

At last all  
knowledge  
of the Cross  
became lost

A noble emperou þer com seppe ' þat het con-  
stantyn

In batail he was so muche ' þat þer nas of no fyn  
Seppe com is fon *and* wonne ' muchedel of is londe

<sup>1</sup> for to

He zarked aday is ost ' azen hem vorte<sup>1</sup> stonde 208

<sup>2</sup> bataille  
[fol 66b]

As he toward batail<sup>2</sup> wende ' he bihuld up an hei

<sup>3</sup> on oice

Him þozte þat a uair croys<sup>3</sup> ' up in heuene he sei<sup>4</sup>

<sup>4</sup> sez

Lettres he sei<sup>4</sup> þer on iwrite ' he bigon hem<sup>5</sup> to

<sup>5</sup> he hem  
bigan

rede

<sup>6</sup> þurf

Wip<sup>6</sup> þes<sup>7</sup> signe þou schalt ' maister be þulke<sup>8</sup> lettres 212

<sup>7</sup> þis

sede

<sup>8</sup> þuse

.

.

þe emperour þis vnderstod ' þei he heþene were

<sup>9</sup> Ane croise

A croys<sup>9</sup> he let make<sup>10</sup> sone ' þat is men byuore<sup>11</sup> him 216

<sup>10</sup> make

bere

<sup>12</sup> stede

In stude<sup>12</sup> of is<sup>13</sup> baner ' to batail<sup>2</sup> he wende a-non

<sup>13</sup> a

*And* þoru<sup>14</sup> vertu of þe holi croys ' he ouercom is

<sup>14</sup> þurf

fon

<sup>15</sup> wan

*And* þe maistrie *and* al is lond won<sup>15</sup> ' In a [lute]

stounde pere

<sup>16</sup> after

Muche afterward<sup>16</sup> he þozte<sup>17</sup> seppe ' wat þulke signe 220

<sup>17</sup> sozte

were

<sup>18</sup> wiseste

þe wisost[e]<sup>18</sup> men of [al] is lond ' biuore him he let

bringe

<sup>19</sup> enquarede

*And* enquared[e]<sup>19</sup> of þe croys ' wat were þe toknyng

<sup>20</sup> ido

Hi sede þat at ierusalem ' god was [i]do<sup>20</sup> on

rode

<sup>21</sup> þulke

*And* þat þe giwes hudde þat<sup>21</sup> crois ' as hi vnder- 224

stode

<sup>22</sup> whan

Wen<sup>22</sup> ichabbe<sup>23</sup> þer þoru<sup>24</sup> quap þe emperour ' myn fon<sup>25</sup>

<sup>23</sup> ich hane

ibrozt to grounde

<sup>24</sup> H omits

þer þoru

Ne worp<sup>26</sup> ic h neuer blipe in<sup>27</sup> herte ' ar<sup>28</sup> þe holi crois

<sup>25</sup> mi fon

<sup>26</sup> worde

be ifounde

<sup>27</sup> of

<sup>28</sup> er

- Seoppe þer com an Emperour þat het Constantyn,  
 In werre and batayle he was so muche, þat þer nas  
 no fyn,  
 Seppe comen his fon and wonnen muchedel of his  
 londe,
- 208 He ȝarked a day his Ost a-ȝeyn heom forte stonde,  
 ¶ As he touward þe Batayle wende he bi-heold vp an  
 heiz,  
 Him þhouȝte þat a feir Crois In heuene þat he seiȝ,  
 Lettres he sayȝ þer-on i-write, he hem bi-gon to Rede
- 212 "Wiþ þis signe þow schalt Mayster beo," pulke lettres  
 sede,  
 "And wite þe from þy fon, by daye and eke by nihte,  
 Whon þow þenkest þer-vppon, spede þou schalt in fihte"  
 ¶ Þe Emperour þis vnderstood, þeiȝ he Heþene were,
- 216 A Crois he lette make sone þat his Men by-foren him  
 bere,  
 In-stude of his Baner, In Batayle a-non,  
 And þorwh þe holy Crois he ouercom alle his fon  
 And won þe Maystrie, and al his lond in a luytel  
 stounde þere
- 220 Muche he pouhte þer-afterward what pulke signe were,  
 Þe wiseste Men of al his lond bi fore him he lette  
 bringe,  
 And enquerede of þe Crois what weore þe tokenynge  
 Heo seiden him þat in Ierusalem God was don on þe  
 Roode,
- 224 And þe Gywes þat Crois hudden þere, as heo hit vnder-  
 stode  
 "Whon ichabbe," quap þe Emperour, "þer þorwh my  
 fon i-brouht to grounde,  
 Ne worþ ich neuere glad of herte, er þe holy Cr[ō]is beo  
 i-founde"
- þo þe Emperour of þe holy Roode so feir Miracle i-seiȝ,  
 228 He let him Baptȝen of seint Siluestre, þe Pope þat þo  
 was neiȝ

Then came  
Constantine  
who won  
many battles

His enemies  
made war  
upon him

As he went  
to battle he  
saw a fair  
Cross in the  
sky upon  
which was  
written By  
this sign thou  
shalt be  
conqueror

He caused a  
cross to be  
made and  
borne before  
him in battle  
and so  
conquered  
his enemies

He made  
enquiry  
concerning  
the Cross

He was told  
that the  
Jews had  
hidden it

Constantine  
was baptized  
by Pope  
Silvester

- Nota Eleyne þat is moder was ' to ierusalem he sende  
 To seche after þe holi crois ' and heo gladliche vorþ  
 wende  
 Þo heo com puder heo let crie ' as heo hadde hire red  
 Inome  
 Þat alle þe giwes of þe cite ' biuore hire scholde come 236  
 Þo þe giwes i-somned were ' hī [hadde] schor[t]liche gret<sup>1</sup>  
 fere  
 Gret conseil hī nome þer-of ' wat þe encheson were  
 Þo sede on þat het Iudas ' ic̅h wene þat ic̅h wot  
 Wat þis somounce amounty<sup>2</sup> schal ' ȝif ic̅h [hit] telli<sup>3</sup> 240  
 mot  
 Ic̅h wene þe quene enqueri wole ' as heo hæp iþoȝt  
 After þe rode þat ihesu crist ' was on to depe ibroȝt  
 Þat non of ȝou be so wod ' þer-of iknowe be<sup>4</sup>  
 Icholle<sup>5</sup> ȝou telle (ȝou) in conseil ' wat my fader tolde 244  
 me  
 Þo my fader Symeon ' in is dep vuel lay  
 In conseil he was to me iknowe ' þo he þen<sup>6</sup> dep isai  
 Iudas he sede leue sone ' ȝif it bitideþ so  
 Þat me enqueri of þe rode ' þat god was on ido 248  
 Loke þat þou be iknowe þer-of ' raþer þen me þe  
 quelle  
 Þat sachee my fader tolde me ' in conseil ichulle þe<sup>7</sup>  
 telle  
 He sede me a lute biuore is dep ' þat he was ate<sup>8</sup>  
 dede  
 To burie in caluarie hul ' þe rode þoru comun rede 252  
 Leue<sup>9</sup> fader ic̅h<sup>10</sup> sede þo ' wat eiled<sup>11</sup> ȝou alas  
 Wī wolde ȝe him to depe do ' wen he god was  
 He sede þoru me nas<sup>12</sup> it noȝt ' ac vor he wīþ sede
- <sup>1</sup> hī hadde schortliche grette  
<sup>2</sup> amounten  
<sup>3</sup> telle  
<sup>4</sup> þat non of ȝou ne beo iknowe ne so wod ne beo  
<sup>5</sup> Ich wole  
<sup>6</sup> þane  
<sup>7</sup> ich þe  
<sup>8</sup> atte  
<sup>9</sup> Leoue  
<sup>10</sup> he  
<sup>11</sup> eileþ  
<sup>12</sup> nis

- P**E holy Rode I-founde was, as ich ow wolle now telle  
 Constantin þe Emperour heþene folk gon faste quelle,  
 For heo vr lord Ihesu crist to strong deþ brouhte,  
 232 Alle þe heþene Men pat neih him were sone he brouhte  
 to nouhte  
 Eleyne pat his Modur was to Ierusalem heo sende  
 To sechen aftur þe holy Rode, And heo gladliche forþ  
 wende,  
 þo heo com þidere heo lette crie, as heo red hedde  
 i-nome,  
 236 þat alle Gywes of þe Citée to-fore hire scholde come  
 þo þe Gywes i-somened were heo hedden ful gret fere,  
 Gret counsel þei nomen *per-of* what þe enchesun were,  
 ¶ þo seide on pat hette Iudas, "Ich wene þat ich wot  
 240 What þis Somouns amounti schal, 3if ich telle mot  
 Ich wene þat þe Qweene enquere wole, as heo haþ  
 i þouht,  
 Aftur þe Roode pat Ihesu crist to deþe was onne i-  
 brouht,  
 þat non of ow ne beo so wod þat *per-of* i-knowe be,  
 244 In Counsel ich ow telle wole þat my fader tolde me  
 ¶ þo my Fader Symeon in his deþ vuel lay,  
 In Counsel he was to me i-knowe þo he on him þe  
 deþ i-say,  
 "Iudas," he seide, "leoue sone, 3if hit bi-tydeþ so  
 248 þat me enquereþ after þe Rode þat Ihesus was on i do,  
 Loke þat þou beo a-knowe *per-of* er þat me þe quelle,  
 þat Zachée my Fader tolde me in Counsel ich wol þe  
 telle  
 He seide me a luytel bi fore his deþ þat he was atte  
 dede  
 252 To burien hire vppe Caluarie Hul, as heo nomen alle  
 to rede"  
 ¶ "Leoue Fader," i seide, "þo what eyled eow Allas  
 Whi wolde 3e hym to deþe do, whonne þat he good was"  
 ¶ He seide "bi me nas hit nout ac for þat he wiþ-sede

Constantine's  
mother  
Helena goes  
to Jerusalem  
to seek the  
Cross

She summons  
the Jews  
before her

Judas tells  
the elders  
concerning  
the Cross

Simeon his  
father had  
disclosed to  
him where  
the Cross was  
hidden

Though Jesus  
was innocent  
the Jews put  
him to death,

- <sup>1</sup> M<sub>i</sub> Myne<sup>1</sup> felawes of hor lawe ' hi him brozte to depe<sup>2</sup> 256  
<sup>2</sup> oure lawe dude him þe dede  
 Seþþe hi dude him in[to] sepulcre ' ac he aros to  
 lyue  
 [fol 67]  
<sup>3</sup> þe Fram depe þen<sup>3</sup> þridde dai ' myd is wounden<sup>4</sup> viue  
<sup>4</sup> wonden þen<sup>5</sup> fourteþe dai þer afterward ' to heuene he wende an  
<sup>5</sup> þe hei  
 In þe lond of gallile ' as al þat folc ȝei 260  
<sup>6</sup> Twelf Twel[f] monþe<sup>6</sup> it was þer afterward<sup>7</sup> ' and half ȝer<sup>8</sup> and  
<sup>7</sup> þer after more  
<sup>8</sup> monþ þat steuene þat was my broþer ' preched[e] of godes  
 lore<sup>9</sup>  
<sup>9</sup> prechede his lore  
<sup>10</sup> Oure Our<sup>10</sup> giwes him ladde wiþþoute [þe] toun ' and henede<sup>11</sup>  
<sup>11</sup> stenden him wiþ stones  
<sup>12</sup> brusden And to stronge [depe] him brozte Inouȝ ' and debrusede<sup>12</sup> 264  
 al is bones  
<sup>13</sup> after þe þe morwe after mydwynter dai ' to depe<sup>13</sup> hi him  
 Midwynter to depe brozte  
 And nou he is in [þe] Ioie of heuene ' þat he þo  
 abozte  
 þo Iudas hadde þis tale itold ' þe giwes sede as hi  
 stode  
<sup>14</sup> so Telle ne hurde we neuer er ' þus<sup>14</sup> muche of þe rode 268  
 þo þe tyme was icome ' biuore þe quene hi come  
<sup>15</sup> Cheseþ Cheseþ<sup>15</sup> anon quap þe quene ' on of þis twei dome  
<sup>16</sup> ȝeo Lif and dep ȝou is biuore ' cheseþ weþer ȝe<sup>16</sup> wollep  
<sup>17</sup> holie Bote ȝe me fynde þe suete<sup>17</sup> rode ' brenne echone [ȝe] 272  
 scholleþ  
<sup>18</sup> tofore Gret fur heo let make ' biuore<sup>18</sup> hor alre eie<sup>19</sup>  
<sup>19</sup> ege þe giwes bigonne to crie<sup>20</sup> loude ' þo hi þat fur ȝei  
<sup>20</sup> grede ȝif eny mon wot þer-of hi sede ' þanne wot Iudas  
 Vor sachce is fader fader ' of gret power was 276  
 þulke tyme þat ihesus was ' on þe rode ido  
 þe quene let nyme þo Iudas ' and alle þe oper<sup>21</sup> lette  
<sup>21</sup> and alle go þopere go  
 And bed<sup>22</sup> him be iknowe anon ' he nolde uor none<sup>23</sup>  
<sup>22</sup> bad þe no þinge

- 256 Mine felawes of vre lawe þefore heo him brouhte to  
dede,  
Seopþe heo him in þe Sepulcre dude, ac he a-ros to but he rose  
lyue again to life  
the thurd day
- Fro depe þe þridde day mid his woundes fyue,  
Penne þe fourþþe day *per*-afterward to heuene he wende On the  
an heih, fortieth  
day he  
ascended to  
heaven
- 260 In þe lond of Galiléé þat al þat folk 1 seih  
Twelf Moneþ hit was *per*-afterward, and half a 3er and  
more,  
þat Steuene þat my broþer was preche gon of his Stephen, the  
lore, brother of  
Judas was  
stoned for  
preaching  
Christ's lore
- Oure Gywes him hedde wiþ-oute þe toun and stenede  
him wiþ stones,
- 264 Þerwiþ to depe heo him brouhte and to brusede his  
bones  
þe Morwe after Mid-wynter-day to depe heo him brouhte,  
And nou he is in þe Ioye of heuene and he hire a-  
bouhte"
- ¶ Þo Iudas hedde his tale 1-told þe Gywes seiden, as Helena again  
heo stode, sends for the  
Jews
- 268 "We ne herde telle neuer er þus muche of þe Roode"  
þo þat þe tyme was bi-fore þe Qweene heo come,  
"Cheoseþ seide þe Qweene þo of þeose tweye dome, she threatens  
Lyf and Deþ is ow bi-fore, cheseþ wheþer 3e wollen, them with  
death if they  
will not show  
her where  
the Cross is  
hidden
- 272 But 3e þe Holy Roode me bringe Brenne vchone 3e  
schullen"
- Gret Fuir heo lette make bi-fore heore alre eizen,  
þe Gywes bi-gonne to crie loude þo heo þe fuir 1-seizen,  
And seiden "3if *per* of eny wot þenne wot Iudas, They say that  
Judas knows  
all about it
- 276 For Zachee his Fader fader of gret pouwer was,  
þulke tyme þat Ihesuc was on þe Roode 1-do"  
þe Qweene þo lette nyme Iudas and þe opere heo lette  
go,  
And bad him ben A-knowe, and þo he nolde for no-  
þinge

The Queen  
retains Judas  
and sends the  
rest away  
[fol 29 v,  
col 2]



- þe queene him lette wel uaste bynde' *and* in strong  
 prison bringe<sup>1</sup>  
<sup>1</sup> let in  
 strenge  
 bringe  
 and wel faste  
 bynde  
<sup>2</sup> þe soueþe  
 þer wiþþoute mete *and* drinke' seue dawes he lay  
 Vor hongur he bigon to crie' wel loude þen seueþe<sup>2</sup>  
 dai  
*And* sede bringeþ me of þis wo' *and* ichulle þou lede  
<sup>3</sup> beo þer ich wene þe rode be<sup>3</sup> as my fader me sede 284  
 þo he out of prison com' myd muche folc he wende  
<sup>4</sup> þer To þe place as<sup>4</sup> þe rode was' as is fader him kende  
 þo he to þe place com' he sat adoun akne  
<sup>5</sup> Louerd he  
 seide if hit  
 beo soþ  
<sup>6</sup> þu  
<sup>7</sup> bi  
 Lord he sede ȝif it is soþ<sup>5</sup> þat þou<sup>6</sup> god *and* man 288  
 be  
*And* þat þou [of marie] were ibore' send ous here þin'  
 grace  
<sup>8</sup> þis *And* toknyng þat we fynde mote' þe rode In þisse<sup>8</sup>  
 place  
<sup>9</sup> Anon so  
 Iudas hadde  
 to oure louerd  
 his bone ibede  
 Anon so Iudas hadde þis bone' to our lord ibede<sup>9</sup>  
 þe hul bigon to quake' *and* out of one stede 292  
<sup>10</sup> smot þer sprong<sup>10</sup> out a smoke *and* wende an hei' *and* muche  
 place fulde  
 Suettere smul ne myȝte be' þen þe smoke smulde  
 þo Iudas þis ȝei' loude he gan crie  
<sup>11</sup> omitted Ihesus is one<sup>11</sup> al-mȝti god' ibore of maide marie 296  
 [fol 87 b]  
<sup>12</sup> men o day  
<sup>13</sup> omitted. Wod is þat bileueþ oper' as ichabbe mony a-day<sup>12</sup>  
 Take ichulle to cristendom' *and* uor-sake þe<sup>13</sup> giwes  
 lay  
 He let him cristeny hasteliche' *and* þo he icristned  
 was  
<sup>14</sup> nemy *And* let him nempne<sup>14</sup> quariac' þat er het Iudas 300  
<sup>15</sup> schoule þo nome hi spade *and* schole<sup>15</sup> *and* ner þe place wende  
<sup>16</sup> Deope  
<sup>17</sup> vp  
<sup>18</sup> wende. Depe<sup>16</sup> hi gonne to delue' þer as þe smoke out<sup>17</sup> kende<sup>18</sup>  
 So þat hi founden roden þre' þo hi hadde idolue  
 longe  
<sup>19</sup> omitted  
<sup>20</sup> Binde oure  
 lowerdes  
 croice hi  
 gounan hi  
 fynde þo  
 nusten hi of  
 þe þreo  
 Our lordes rode *and* þe<sup>19</sup> oper two' þat þe þeues were on 304  
 an-honge  
 Beside our lord him to scende' þo nuste hi of þe þre<sup>20</sup>

- 280 Þe Qweene him lette þo faste bynde and in-to strong  
 prison bringe,  
 Wiþ oute mete and drinke þer seue dayes he lay,  
 For strong hunger loude he criede þene seueþe day,  
 And seide "bringeþ me of þis wo and ich ow wole telle  
 and lede" Judas is  
thrust into  
prison and  
kept without  
food
- 284 Þer-as ich wene þat þe Roode beo, as my fader me  
 sede" On the  
seventh day  
he offers to  
tell all he  
knows about  
the Cross
- þo he out of prisun com mid mucche folk he wende  
 To þe place þer þe Roode was, as his fader him kende,  
 þo he to þe place com A-doun he sat on kneo, He is taken to  
Calvary and  
offers up a  
prayer
- 288 Lord he seide, "ȝif hit is soþ þat þow God and Mon-beo,  
 And þat þow of Marie weore 1-boren send vs nou þi  
 grace  
 Sum toknyng þat we fynde mowe þe Roode in þis  
 place"
- ¶ Anon þo Iudas þis bone hedde to vr lord 1-bede,  
 292 Þe Hul bi-gon to qwake and out of one stede'  
 A smoke sprong out and wende an heiz, and mucche  
 place fulde, The Cross is  
discovered
- Swettore þing nas neuer non þen þe smoke smulde'  
 þo Iudas þis 1-sayh loude he bi-gon to crye,
- 296 "Ihesus is one Almihtu God, 1-bore of Mayde Marie,  
 Wood is þat eni opur by-leeueþ as 1-chabbe mony a day,  
 Taken 1-chulle to Cristendom ich forsake Gȝwene lay" Judas  
becomes a  
Christian, and  
is called  
Quiriac
- He let him cristene hastliche and þo he 1-cristened was,  
 300 He let him nempnen Quiriak þat er he hette Iudas"
- ¶ Þo nomen heo spade and<sup>1</sup> schouele and ner þe place<sup>1</sup> MS sand  
 wende,  
 Deope heo gonne to delue þer as þe smoke out wende,  
 So þat heo founden Roodes preo þo heo hedden 1-doluen  
 longe, Three Crosses  
are  
discovered
- 304 Þe Roode þat God was on 1-do and þat þe twey þeues  
 were on an honge  
 Bi-syden vr lord him to schende, ac he nuste which of  
 þe preo

- <sup>1</sup> be      Pat<sup>1</sup> holi croys pat hi sozte<sup>2</sup> wuch<sup>2</sup> it myzte be  
<sup>2</sup> which  
<sup>3</sup> Ac      And<sup>3</sup> napeles hi nome alle pre<sup>4</sup> and toward toune  
          bere
- <sup>4</sup> gode      To eleyne pe gode quene<sup>5</sup> wip wel glade<sup>4</sup> chere      308  
<sup>5</sup> atte  
<sup>6</sup> none  
<sup>7</sup> him  
<sup>8</sup> in a bere      Bi pe wei ate<sup>5</sup> here non<sup>6</sup> me gan azen hem<sup>7</sup> bringe  
<sup>9</sup> nom pat o      A ded [zung] man vp an beie<sup>8</sup> toward buiynge  
<sup>10</sup> vpe      Quiriac nom pe one<sup>9</sup> rode<sup>9</sup> and eff[t]sone pe oþer  
          And leide vp<sup>10</sup> þis dedeman<sup>9</sup> ac he ne aros vor 312  
          noþer
- Hi leide pe þridde him upon<sup>9</sup> and he aros wel  
          blyue  
          And bigan to þonky godes sone<sup>9</sup> pat brozte him fram  
          dep<sup>11</sup> to lyue
- <sup>11</sup> deþe      Þo com pe deucl zollynge<sup>12</sup> uorþ<sup>9</sup> [and] loude he gan<sup>13</sup>  
          grede  
          Alas nou is my myzte ido<sup>14</sup> euermo<sup>14</sup> he sede      316  
          Ihesus ihesus wat þencstou<sup>15</sup> al<sup>15</sup> folc to þe lede
- <sup>16</sup> þu hast her a man iþeue þing  
<sup>17</sup> drede      Þou hast her 12-wardre iþeue man<sup>16</sup> þing<sup>16</sup> pat ich mest of-  
          drede<sup>17</sup>  
          Þoru wan<sup>18</sup> ich was verst ouercome<sup>18</sup> and nou icham al  
          [ibrouzt] to grounde
- <sup>19</sup> while  
<sup>20</sup> he      Alas þulke sori wule<sup>19</sup> pat it<sup>20</sup> was euer ifounde      320  
          Vor Inabbe power non so gret<sup>20</sup> anerþe among manne  
          3if hi makeþ pe fourme of þe croys<sup>20</sup> pat Ine mot anon  
          þanne
- <sup>21</sup> ich wot      Þer-uore ichot<sup>21</sup> pat ech man<sup>21</sup> wole nou þat soþe ise  
<sup>22</sup> makeþ      Pat þe croys me hap<sup>22</sup> ouercome<sup>22</sup> and al bileue me      324  
<sup>23</sup> þiane      Alas alas þis<sup>23</sup> tyme<sup>23</sup> nou ich worþ [al] vor-sake  
<sup>24</sup> on so      Iudas Iudas wat was þe<sup>24</sup> wi wostou þus on<sup>24</sup> take  
<sup>25</sup> þurþ on þat      Þoru pat<sup>25</sup> Iudas was ihote<sup>25</sup> ihesus to deþe ich  
          brozte
- <sup>26</sup> ich was      And þoru Iudas icham<sup>26</sup> ouercome<sup>26</sup> and ibrozþ to 328  
<sup>27</sup> tūt      nozte  
<sup>28</sup> neuere      Me ne tid<sup>27</sup> neuereft<sup>28</sup> strenþe<sup>29</sup> non<sup>29</sup> bote eny mon  
<sup>29</sup> strenþe      wole<sup>30</sup> wip<sup>31</sup> wille  
<sup>30</sup> omitted  
<sup>31</sup> bi  
<sup>32</sup> þuy      Seruy<sup>32</sup> me to þare is flesc<sup>32</sup> is soule vorte spille\*  
          \* originally  
          spille but  
          altered to  
          spille

- þe holy Crois þat heo souhten whuch of þe þreo hit  
mihte beo ,  
Ac noþeles heo nomen alle þreo and toward tounne hem  
bere
- 308 To Eleyne þe goode Qweene wiþ wel glade chere ,  
Bi þat hit was heiz non me gon azeyn hem bringe  
A ded Monnes bodi vppon A bere to-ward buryinge ,  
Quiriak nom þis o Rode and eft sone þe oþer ,
- 312 And leyde vppe þis dede Mon , ac he ne a-ros for  
nouþer ,  
He leyde þe þridde him vppon and he a-ros wel blyue,  
And bi-gon to þonke Godes sone þat him brouhte to  
lyue
- ¶ Þo com þe deuyl ȝellynde forþ loude he gon crie and  
grede ,
- 316 "Allas nou is my power a go," her-after more he sede ,  
"Ihesus Ihesus what þenkestou , Alle folk to þe lede,  
þou hast here in Monnes warde þing þat ich mest drede,  
þorw whom ich furst was ouercome and nou I am al to  
grounde ,
- 320 Allas þulke sori while þat heo was euere i-founde,  
For ich nabbe nou power so gret on eorþe a-mong  
Menne ,  
ȝif me fourmeþ enes þe Crois anon ich mot go þeonne,  
þer-fore ich wot þat euery mon wol nou þe soþe i-se,
- 324 Þat þe Crois me haþ ouercome and al my power bi-nome  
me ,  
Allas þat ich þis tyme i-sayh nou ich worþ al forsake !  
Iudas Iudas what was þe whi woldestou þis on take,  
þorwh on Iudas þat was i-hote Ihesuc to deþe was  
i-brouht ,
- 328 And þorw a Iudas ich am ouercome and i-brouht to  
nouht ,  
Strengþe ne worþ me neuer non bote eny mon wole mid  
wille  
Seruen me to payen his flesch his soule forte spille ,

As they were  
going toward  
Jerusalem,

they meet  
men bearing a  
corpse

They apply  
the Crosses to  
the body

The Holy  
Rood causes  
the corpse to  
revive

The Devil  
came yelling  
and  
complaining  
that his  
power had  
been taken  
from him

A Judas had  
brought Jesus  
to death and  
by a Judas  
Satan was  
brought to  
nought

- 1 *Whan*      *Wen*<sup>1</sup> my strengþe is me bynome<sup>1</sup> vondi ic<sup>h</sup> mot [mid]  
gynne
- 2 *em soule*      *And* myd treson ȝif ic<sup>h</sup> may<sup>1</sup> eny man to me wynne<sup>2</sup> 332  
3 *awynne*  
3 *þis*      I ne may her no leng bileue<sup>1</sup> vor þat<sup>3</sup> me þencheþ longe  
4 *þe*      Vor þat<sup>4</sup> croys þat is me so<sup>5</sup> ney<sup>1</sup> In pyue icham wel<sup>6</sup>  
5 *omitted*  
6 *ful*      stronge
- 7 *hunne*      Go henne<sup>7</sup> anon quap Iudas<sup>1</sup> ne com her neuereft  
8 *com þu her*      more<sup>8</sup>  
9 *nomore*  
10 *[fol 68]*      I-founde it is þei it late be<sup>1</sup> þat ouercome hap al<sup>9</sup> þi 336  
11 *ouercomeþ*  
12 *al*      lore
- 13 *þe*      He þat her þis dede man<sup>1</sup> fram deþe broȝte to lyue  
14 *makede*      Pulte þe [her] wiþ is power<sup>1</sup> In-to helle grounde blyue  
15 *þe*      Muche was þat<sup>10</sup> Ioie of þe crois<sup>1</sup> þat [men] made<sup>11</sup> þo  
16 *makede*      þere
- 17 *hæ.*      Wiþ gret song *and* procession<sup>1</sup> þe quene hi it<sup>12</sup> bere 340  
18 *þe*      Iudas nom þo cristendom<sup>1</sup> *and* þo he ibaptised was  
19 *þe*      He let him nempne<sup>13</sup> quariac<sup>1</sup> þat er<sup>14</sup> het Iudas  
20 *þe*      þe quene of seluer *and* [of] gold<sup>1</sup> an<sup>15</sup> riche seryne  
21 *þe*      wroȝte
- 22 *omitted*      *And*<sup>16</sup> of ȝymmes presioue<sup>17</sup> *and* þe rode þer-on broȝte 344  
23 *þe*      Vp<sup>18</sup> þe hul of caluary<sup>1</sup> þer hi þe rode founde  
24 *þe*      A noble chirche heo let rere<sup>1</sup> ihered be þulke<sup>19</sup> stounde  
25 *þe*      þo desired[e]<sup>20</sup> þe quene muche<sup>1</sup> after þe nailes þre  
26 *þe*      War wiþ our lord was<sup>1</sup> Inailed to þe tre 348  
27 *þe*      Quiriac þat het er Iudas<sup>1</sup> wende<sup>21</sup> to þe place  
28 *þe*      As þe crois ifounde was<sup>1</sup> *and* bad our lordes grace  
29 *þe*      þat he ȝif is wille were<sup>1</sup> þe þre nailes him sende  
30 *þe*      þe nailes wiþ gret listinge<sup>1</sup> out of þe erþe wende 352  
31 *þe*      Quiriac þonkede oure lord crist<sup>1</sup> wiþ gret Ioie he is<sup>22</sup>  
32 *þe*      nom  
33 *þe*      *And* tok hem eleyne þe gode quene<sup>1</sup> þo he to hire com

Whon my strengþe is neih by-nome fonde ich mot wiþ  
ginne

332 And mid tresun ȝif ich may eny Men to me winne,  
I may here no lengore bi-leue for þis me þinkeþ longe,  
For þe Crois þat is me bi-fore in peyne ich am wel  
stronge"

¶ Iudas seide, "go henne a-non ne cum þou here no  
more,

Judas bids  
Satan begone,  
for his power  
is at an end

336 I-founden is þeiþ hit late beo þat ouercomen haþ al þi  
lore,

He þat her is þe dede mon fro dep i-brouht to lyue  
Pult te wiþ þi pouwer al in-to helle wel blyue"

' May Christ  
thrust thee  
quickly into  
Hell he said

Muche was þe Ioye of þe Crois þat me þo made þere,

340 Wiþ gret song and processoun þe Qweene heo hire here,

¶ Iudas nom cristendom and þo he i-cristened was

He let him nempne Quiriac þat er heihte Iudas

¶ Þe Qweene of Seluer and of Gold A gret Schrine heo  
wrouhte,

The Queen  
made a great  
shrine of  
silver and gold  
and placed  
the Rood  
therein

344 And of ȝymmes preciouse and þe Roode þer-Inne brouȝte,  
Vppe þe hul of Caluarie þer heo þe Roode founde,

A Feir Church heo lette a-rere i-heried beo pulke  
stounde!

A fair church  
she then  
reared

¶ Þo þe Qweene desirede muchel aftur þe nayles þreo,

348 Wherwith vr lord was I-nayled to þe treo,

Quyriac þat er hihte Iudas wende to þe place,

þer as þe Crois i-founde was, and bad vr lord of grace  
þat God, ȝif his wille were, þe þreo Nayles him sende,

Then she sent  
for Judas  
and bade him  
make search  
for the nails

352 Þe Nayles wiþ lihtynge gret vp of þe eorþe wende,  
Quiriac þonkede Ihesu crist wiþ gret Ioye he hem nom,  
And tok hem Eleyne þe goode Qweene þo he to hire  
com,

Judas finds  
them

¶ Þus was þe holy Roode i-founde þe þridde day of May

356 þat we clepeþ in holichirche þe Holy Roode day,

Quiriac þat þe holi Roode fond Bisschop seþþe he was,  
In heuene he is nou seint Quiriac þat furst hette  
Iudas,

Thus was the  
Rood found  
on the third  
day of May

<sup>1</sup> þat was  
<sup>2</sup> wite  
<sup>3</sup> omitted  
<sup>4</sup> heo  
<sup>5</sup> Meni  
<sup>6</sup> was hit.  
<sup>7</sup> me  
<sup>8</sup> Of hire  
 festen as hi  
 falleþ  
<sup>9</sup> Of cristene  
 men al þat  
<sup>10</sup> wan  
<sup>11</sup> al þat lond

Þe Holī rode was<sup>1</sup> ifounde<sup>2</sup> as ȝe witeþ<sup>2</sup> in may  
*And*<sup>3</sup> an-hansed was<sup>4</sup> in septeμβre<sup>4</sup> þe holī rode day 364  
 Mony<sup>5</sup> aȝer was<sup>6</sup> bitwene<sup>6</sup> riȝt is þat we<sup>7</sup> telle  
 Of eȝer feste after oþer<sup>8</sup> nouȝer bileue I nelle  
 A kyng þer was in perce þo<sup>8</sup> cosdroe was is name  
 Cristemen þat<sup>9</sup> he fond<sup>9</sup> he broȝte alle<sup>3</sup> to schame 368  
 Wiþ his power he won<sup>10</sup> also<sup>10</sup> alle þe londes<sup>11</sup> þer aboute  
 þo he com to ierusalem<sup>11</sup> of þe sepulchre he was in  
 doute

<sup>12</sup> loured  
<sup>13</sup> þeron  
<sup>14</sup> hit isȝ  
<sup>15</sup> lȝer  
<sup>16</sup> þerste  
<sup>17</sup> þer neȝ  
<sup>18</sup> þider

Þat our lord<sup>12</sup> was on<sup>13</sup> ileid<sup>13</sup> anon so he þis isei<sup>14</sup>  
 Vor al is power þat was so lȝer<sup>15</sup> he ne dorste<sup>16</sup> come 372  
 þer nei<sup>17</sup>

<sup>19</sup> aȝe no  
 more þider

Ac<sup>3</sup> a partie of þe suete croys<sup>3</sup> þat Sainte Eleine peder<sup>18</sup>  
 broȝte

He tok wiþ him<sup>3</sup> and wende aȝen<sup>3</sup> nammore þuder<sup>19</sup> he  
 ne þoȝte

Of þulke tre he was wel<sup>3</sup> prout<sup>3</sup> þei he<sup>3</sup> him-sulf lȝer<sup>15</sup>  
 were

A swiþe hei tour of gold and seluer<sup>3</sup> he let him sone 376  
 rere<sup>20</sup>

<sup>20</sup> sif arere

<sup>21</sup> precious

ȝymmes and stoness precious<sup>21</sup> þer-aboute he let do

<sup>22</sup> þe sterren

þe fourme of sonne and mone<sup>3</sup> and of<sup>3</sup> sterres<sup>22</sup> also

<sup>23</sup> turne

Scyne as it hem-sulf were<sup>3</sup> and turne<sup>23</sup> aboute vaste

<sup>24</sup> a þundre

<sup>25</sup> make

<sup>26</sup> men men

As þondring<sup>24</sup> he made<sup>25</sup> eke ofte<sup>3</sup> þat mucche folc<sup>26</sup> 380  
 agaste

<sup>27</sup> þurf

<sup>28</sup> þat folc isȝ

ofte

<sup>29</sup> make

[fol 68 b]

Þoru<sup>27</sup> smale holes myd queyntise<sup>3</sup> þat water ofte<sup>28</sup> þere  
 He made<sup>25</sup> valle adoun to grounde<sup>3</sup> riȝt as it reyn were  
 As veruorþ as coupe eny man<sup>3</sup> make<sup>29</sup> myd queyntise

- By seche we þe holy Roode þat brouhte þe deucl to  
grounde,
- 360 And seint Qurriac and seint Eleyne, þorwh whom heo  
was 1-founde,  
þat heo bi sechen God for vs, þat on þe Roode schedde  
his blood,  
þat we mote to þe ioƿe of heuene come þat is so swete  
and god Amen
- 364 **P**E holi Roode was 1-founde as 3e witeþ in May,  
Honoured he was seþþe in Septembre þe holi  
Rode day ,  
Mony a 3er þer was by twene, riȝt is þat we telle,  
Hou þis feste was by-gonne for-soþe lyȝen i nulle  
A kyng þer was on eorþe þo, Cosdre was his nome,  
368 Cristene Men þat he mihte fynde he brouȝt hem alle to  
schome,  
Wiþ his luþer power he won also al þe londes þer aboute,  
þo he com to Ierusalem of þe sepulcre he hedde doute,  
þat vr lord was Inne 1-leyd a-non so he þis 1-seih,  
372 For al his power þat was so luþer ȝit ne dorst he come  
þer neih,  
Ac a partye of þe swete Crois þat seint Eleyne þider  
brouhte  
He tok wiþ him and wende a-ȝein no more þidere he  
ne þouhte,  
Of þulke treo he was wel proud , þeah he him self heþene  
were,  
376 A swiþe heȝ tour of Gold and Seluer he let him sone  
a-rere,  
Of ȝimmes and of stones precious þer-aboute he lette do,  
Fourme of Sonne and of Mone and of Sterres also  
Schinen, as hit hem-self were, and tornen a-boute faste,  
380 And þundringe he made ek þat þe folk ofte a-gaste,  
Mid smale holes þorwh queyntyse þat watur ofte pere  
He made hit ofte to grounde falle as þeiȝ hit Reyn were,  
As ferforþ as couþe eny mon make mid queyntyse,

[fol 30  
col 1 ]Beseech the  
Holy Rood  
St Qurriac  
and St  
Helena, to  
intercede for  
us with God  
so that we  
may come to  
Heaven's joyThe Holy  
Rood was  
found in  
May  
honoured it  
was in  
SeptemberThere was a  
king named  
Cosdre a  
persecutor of  
ChristiansHe conquered  
many landsHe came to  
Jerusalem  
and took  
possession of  
a part of the  
sweet Cross  
of which he  
was very  
proudHe reared a  
high towerand imitated  
the heavens,  
with sun  
moon and  
stars &c ,  
and also  
thunder and  
rain



1 makede  
2 in  
3 bi  
4 gan ryne  
5 me seop  
6 selpe prute  
7 MS *godes*  
8 pe  
9 a.

9 H omits  
thus line  
10 on

11 H omits  
thus line  
12 sette  
13 to him me  
fette  
14 As in pe  
15 liffthalf me  
16 He

17 moche

18 maister

19 Ac  
20 hit was a  
bastard  
21 pat  
22 at  
23 he hurde  
24 werrede

25 omitted

26 vjpeste  
27 omitted  
28 and  
29 out of

30 deignede  
31 H omits  
vor him  
32 omitted  
33 No more  
34 mad an  
vrphch man

35 omitted  
36 mid  
37 forþ wende

38 þat

39 þost al  
40 þat noman  
ne

41 wheder  
aboue oper  
42 and after  
43 hit dyȝte  
44 was  
ymaked  
45 to gadre

þe fourme as it an heuene were<sup>1</sup> he made<sup>1</sup> on<sup>2</sup> alle wise 384  
Wende aboute myd<sup>3</sup> queyntise<sup>4</sup> and as reyn ofte reyne<sup>4</sup>  
Ac me such wel selde luper prute<sup>5</sup> come to gode<sup>6</sup> fine  
Anouewar is<sup>7</sup> tour amydde al þis<sup>7</sup> is<sup>8</sup> sege he let rere  
In is riȝt half he made an sege<sup>8</sup> is on sone he sette 388  
pere<sup>9</sup>

To sitte him sulf as<sup>10</sup> a god<sup>10</sup> in heuene as þei it were  
As it were in stude of godes sone<sup>10</sup> þat non defaute  
nere<sup>11</sup>

In is liffthalf he made<sup>12</sup> anoper<sup>12</sup> a uair cok he let vette<sup>13</sup>  
In<sup>14</sup> stude of þe holi gost<sup>14</sup> in is liffthalf bi him<sup>15</sup> sette 392  
And<sup>16</sup> sat him sulf al amyde<sup>16</sup> þe fader as þei it were  
And sone and holi gost biside<sup>16</sup> gret<sup>17</sup> prute was pere

Nou was þis a wonder<sup>18</sup> hyne<sup>18</sup> and a wonder god also  
And<sup>19</sup> euer me pench he was abast<sup>20</sup> and also<sup>21</sup> him com to 396  
Erachus þe emperour þat cristene was of<sup>22</sup> rome  
Of þis mysuarynge prute<sup>23</sup> hurde<sup>23</sup> telle ilome  
Wiþ is ost he wende in-to is lond<sup>24</sup> and worrede<sup>24</sup> on him  
uaste

In is heuene he<sup>25</sup> sat as a god<sup>25</sup> þat noþing him ne 400  
agaste

So þat is eldest<sup>26</sup> sone<sup>26</sup> he het wende<sup>27</sup> ate laste  
Aȝen þe emperour wiþ<sup>28</sup> is ost<sup>28</sup> and of<sup>29</sup> þe lond him  
caste

Vor him ne dedeyned<sup>30</sup> noȝt vor him<sup>31</sup> of is heuene  
ene<sup>32</sup> alȝte

Nammore<sup>33</sup> þen it were a god<sup>33</sup> wiþ erphche men<sup>34</sup> to 404  
fiȝte

His oper<sup>35</sup> sone wiþ<sup>36</sup> is ost aȝen þe emperour wende<sup>37</sup>  
þo hi toward þe<sup>38</sup> batail come<sup>38</sup> hor eȝper to oper sende  
þat hi bitwene hem sulue two<sup>39</sup> þe<sup>39</sup> batail scholde do  
And al hor ost<sup>40</sup> stonde and biholde<sup>40</sup> and none<sup>40</sup> come 408  
perto

And weper of hem aboue<sup>41</sup> were<sup>41</sup> hadde scholde þe myȝte  
Of operes men and al is lond<sup>42</sup> after<sup>42</sup> is wille dyȝte<sup>43</sup>  
þo þis vorward ymad was<sup>44</sup> harde<sup>45</sup> hi smyte to grounde

384 Þe fourme as hit heuene were he made on alle wyse ,

A-nouwarde his Tour amidde al þis his sege he lette  
a rere,

388 In his Riht half he made a sege his o sone he sette þere,  
To sitten onne him-self as a God in heuene as þeiþ  
hit were

He set  
himself up as  
God the  
Father

In stude as þeiþ hit were godes sone þat no de-faute nere ,  
In his Luft half he made a-nopur and feir he lette fette

His son  
personated  
God the Son

392 In-stude of þe holi-gost, bi his Luft half he him sette,  
And sat him-self a-midde þe Fader as þeiþ hit were ,  
And sone and Holi-gost bi-side gret pruyde was þere

and a third  
person  
represented  
the Holy  
Ghost

**E**rachus þe Emperour þat cristene was of Rome,  
Of þis mis farinde pruyde he herde tellen ofte and  
i-lome ,

' Erachus  
Emperor of  
Rome heard  
of this

In-to his lond he wende wiþ his Ost and werrede wiþ  
him wel faste ,

and made  
war upon  
Cosdre

400 In his heuene he sat as a God, as þeiþ him no-þing ne  
a gaste,

Him ne deynede not ones for him of his heuene a-lihte,

404 No more þen hit weore a God wiþ erþliche mon to  
fihte ,

But the  
heþthen  
Emperor  
would not  
alight from  
his heaven

His sone a ȝein þe Emperour mid his Ost he sende,  
þo he to þe Batayle come er eiper to oper wende,  
þat heo bi-twene hem-selue two þe Batayle scholde do,

408 And al heore Ost stonde and bi-holden and no mon  
come þer-to,

His army was  
conquered by  
Erachus,

And wheþer of hem so a-boue were habbe scholde þe  
mihte

Of þe operes Men and his lond after his wille dihte ,  
þo þe forward was ymad to gedere heo smite to grounde,

- <sup>1</sup> makede *And* fozte as it was hor ryzte' *and* made<sup>1</sup> harde wounde 412  
<sup>2</sup> and atte Ate<sup>2</sup> laste þe emperour' þen oþer ouercom  
*And* as vorward was al is folc' *in* is baundone nom  
<sup>3</sup> euerechon *And* let hem cristny echon<sup>3</sup> ' *and* siwy after his<sup>4</sup> wille  
<sup>4</sup> suy him to *And* þis luper kyng sat euer atom' *in* is heuene wel<sup>5</sup> 416  
<sup>5</sup> omitted stille  
As a<sup>5</sup> god *and* nuste nozt' þat he was byneþe ibrozþ  
<sup>6</sup> tolde *And* so vuele his men him louede' þat hi ne warnde<sup>6</sup>  
him nozt  
<sup>7</sup> to Þis emperour him wende vorþ' *in* to<sup>7</sup> þis heuene an hei  
<sup>8</sup> and He<sup>8</sup> vond him sitte as a god' his sone him sat wel ney<sup>9</sup> 420  
<sup>9</sup> and his sone him ney  
<sup>10</sup> H omits he Heil be þou he sede þou<sup>10</sup> false god' *in* þin false heuene  
founde  
<sup>11</sup> þeop ney Nym þin sone *and* þin holi gost' vor 3e bep ney<sup>11</sup>  
aswounde  
[fol 69]  
<sup>12</sup> makdest Bi him þat þou þe makest<sup>12</sup> after' þat þolede uor ous<sup>13</sup>  
<sup>13</sup> þolede wounde  
harde  
<sup>14</sup> myne Bote þou wole on him bileue' þou schalt [her] *in* astounde 424  
honden Of myn hond<sup>14</sup> þolhe dep' *and* þi prute be ibrouzte to  
grounde  
<sup>15</sup> omitted Vor al þin heuene Ineue bileue' ne<sup>15</sup> uor mark ne pounde  
Nai sertes quap þis oþer' þou ne schalt me [nozt] so lere  
<sup>16</sup> ich wole Þat ichulle abuye<sup>16</sup> to eny man' bote he herre<sup>17</sup> þen 428  
<sup>17</sup> bote  
hegere ich were  
þe emperour drou out is swerd' *and* smot of is heued  
ryt þere  
<sup>18</sup> teope His zonge sone þat sat him bi' þat was *in* is tepe<sup>18</sup> zere  
<sup>19</sup> omitted He let him<sup>19</sup> cristny *and* make<sup>20</sup> kyng' of al is fader lond  
<sup>20</sup> makie His men he 3ef al þat seluer clanhche' þat he þer 432  
uond  
Myd þe gold *and* myd þe seluer' þat he vond also þere  
þe churchen þat þe oþer hadde destrued' þer-wip he let  
rere  
<sup>21</sup> makede *And* made alond<sup>21</sup> þer<sup>19</sup> wel bileued' *and* libbe *in*<sup>22</sup>  
þat lond. godes lawe  
<sup>22</sup> bileued al in  
<sup>23</sup> on god Alle þat nolde turne to god<sup>23</sup> ' he<sup>24</sup> brozte sone of dawe 436  
<sup>24</sup> in

- 412 And fouzten as heore rȳte was and maden harde wounde,  
 Ac atte laste þe Emperour þe oþur ouer-com  
 And al his folk, as forward was, in his baundun nom,  
 ¶ He lette cristen euerichone and suwen him to his wille,  
 416 Þis luper kyng sat euere a-tom In his heuene wel stille,  
 As A God and nuste not þat he was bi neþe i-brouht,  
 And so vuel he was bi-loued of his men þat heo nolden  
 him telle nouht,  
 ¶ Þis Emperour him wende forþ in-to his heuene an heih,  
 420 He fond him sitte þere as a god his sone him sat wel  
 neih,  
 "Heil," he seide, "sire false god in þis false heuene  
 i-founde,  
 Mid þy sone and mid þin horn-gost\* ȝe beþ neih a-  
 swounde,  
 Bi him þat þou makest þe aftur þat for vs þolede wounde,  
 424 But þou wolle on him bi-leeue þou schalt here in a stounde  
 Of myn hond þole deþ and þi pruyde ben i-brouht to  
 grounde,  
 For al þin heuene y nul bi leue ne for Mark ne for  
 pounce"  
 ¶ "Nay Certes," qu[o]d þis oþer, "þou ne schalt me not  
 so lere,  
 428 Þat ich to eny mon schule a-bouwe bote he herre þen  
 ich were"  
 ¶ Þe Emperour drouȝ out his swerd and smot of his hed  
 riht þere  
 His ȝongeste sone þat bi him sat þat was in his tenþe  
 ȝere,  
 He let him cristene and make kyng of al his fader lond,  
 432 His Men he ȝaf al þat seluer þat he þere fond,  
 ¶ Mid þe Gold and riche þinges þat he fond þere,  
 Þe churches þat þe schrewe destruyde he lette þer-wiþ vp  
 a-rere,  
 And made al þat lond in god bi-leeue þere in Godes lawe,  
 436 Alle þat nolde turne to God he brouȝt hem sone of dawe

and his  
kingdom fell  
into his  
hands  
He compelled  
the people to  
become  
Christians

Erachius finds  
Cosdre on  
his throne in  
his false  
heaven

\* (sic) horn  
ghost—a  
duty ghost?  
(intended as a  
pun)  
He bids him  
come down  
and believe  
on Jesus  
Christ

Cosdre  
refuses to  
obey,

and loses his  
head

His son ten  
years of age  
is baptized

Erachius  
rebuilds the  
ruined  
churches

- <sup>1</sup> Rode      Þe holi crois<sup>1</sup> þat he vond þere<sup>1</sup> þat god was on ido  
 Adoun he nom wiþ gret honour<sup>1</sup> and ladde wiþ him also  
<sup>2</sup> burgh      To þe boruþ<sup>2</sup> of ierusalem<sup>2</sup> and þo he com þer biside  
 Vp þe hul of olyuet<sup>2</sup> an stounde he gan abide 440  
 Al þat folc aboute him com<sup>2</sup> wiþ gret honour myd alle  
<sup>3</sup> omitted      And ponkede god of þat<sup>3</sup> cas<sup>3</sup> þat hem dude<sup>4</sup> þer bualle  
<sup>4</sup> him was  
<sup>5</sup> aȝe      Þat þe swete holi crois<sup>5</sup> aȝen<sup>5</sup> moste come  
                  þat þe luper kyng cosdroe<sup>5</sup> hem hadde er bynome 444  
<sup>6</sup> wende þo      Þe emperour wende adoun þe hul<sup>6</sup> wiþ vair procession  
 anon  
<sup>7</sup> þene      Þen<sup>7</sup> wei þat our lord wende<sup>7</sup> toward is<sup>8</sup> passion  
<sup>8</sup> þe  
<sup>9</sup> burȝ      Þo he com to þe boruþ<sup>9</sup> and wolde In ate zate  
 Nota      A uair miracle our lord<sup>10</sup> sende<sup>10</sup> þat he ne moste com In<sup>11</sup> 448  
<sup>10</sup> louerd  
<sup>11</sup> er he cam      þer-ate  
<sup>12</sup> þer were      Vor þe stones þat were þer<sup>12</sup> aboue adoun anon alȝte  
<sup>13</sup> hi þofer      And bi þe wal stode euene uorþ<sup>13</sup> þat nomon In ne  
 wal stod      myȝte  
 þerforþ  
<sup>14</sup> and þis      Sori was þis emperour<sup>14</sup> and al is<sup>14</sup> folc also  
<sup>15</sup> vnworþi      And dradde þat hi vnworþe<sup>15</sup> were<sup>15</sup> such holi þing to do 452  
<sup>16</sup> deol      Þer was wop and cri<sup>16</sup> Inouȝ<sup>16</sup> on god þat he hem sende  
 Som grace ȝif is wille were<sup>16</sup> þat hi saueliche In wende  
<sup>17</sup> þer      Þo<sup>17</sup> stod an angel ouer<sup>18</sup> þe zate<sup>18</sup> a crois he huld an  
<sup>18</sup> ȝbons      honde  
<sup>19</sup> louerd      Sire emperour he sede þulke tyme<sup>19</sup> þat our lord<sup>19</sup> was her 456  
                  alonde  
 Þo he com In at þis zate<sup>19</sup> to be to depe ido  
<sup>20</sup> vpon a      Vp an<sup>20</sup> seli asse he rod<sup>20</sup> and<sup>21</sup> in feble cloþes also  
<sup>21</sup> omitted.  
<sup>22</sup> com in      He ne com<sup>22</sup> wiþ no gret noblene<sup>22</sup> so<sup>21</sup> as þou dost nou  
 Wiþ riche cloþes ne oþer prute<sup>22</sup> þei he were as hei as 460  
                  þou  
<sup>23</sup> aȝe      Mid þis word he wende aȝen þis emperour<sup>23</sup> anon  
 þemperour  
 [fol 69 b]      And lyȝte adoun and alle is cloþes<sup>23</sup> caste of euerichon  
<sup>24</sup> schurte      Anon to is scerte and<sup>24</sup> is breche<sup>24</sup> sore wepynde wiþ<sup>25</sup>  
 and to      alle  
<sup>25</sup> mid  
<sup>26</sup> aȝe      Þe stones arise vp aȝen<sup>26</sup> þat were adoun Iualle 464  
<sup>27</sup> eye.      And lie<sup>27</sup> euerich in is ryȝte stude<sup>27</sup> as hi hadde er ido  
 And þe ȝat up as it was er<sup>27</sup> þe wei clene also

- þe holy Crois þat he fond þere þat vr lord was onne 1-do, He took the  
 A-down he nom wiþ gret honour and ladde wiþ him also Holy Rood  
 To þe Borwh of Ierusalem, and þo he com þer bi-syde and brought  
 440 Vppe þe Hul of Olyuete a stounde he gon a-byde, it to  
 Al þe folk a-boute him com mid gret honour wiþ-alle Jerusalem  
 And þonkeden God of þat cas þat hem was bi-falle, and placed it  
 þat þe swete holi Crois a-ȝein moste come, upon the  
 444 þat þe lufur kyng Cosdre hem hedde er bi-nome, Mount of  
 ¶ A doun of þe hul wende þe Emperour mid feir procession Olives  
 þulke wey þat vr lord wende to-ward his passion, Then with a  
 þo he com to þe borwh and wolde in atte ȝate great procession he  
 448 A feir Miracle vr lord sende þat he ne mihte in þer ate, carried the  
 For þe stones þat a boutē were a-doun a-non a-lihte Cross to  
 And stoden euene a boutē bi þe oþur wal þat no mon Jerusalem  
 in ne mihte, But the  
 Sori was þe Emperour and al his folk also stones of the  
 452 And dredden þat heo not worþi weoren a such holy City's walls  
 þing to do, stood round  
 þer was wepyng and cri 1 nouh on god þat he hem sende about and  
 Sum grace, ȝif his wille were, þat heo to þe Borwh prevented  
 wende, Erachus from  
 ¶ þo stod þer-bi an Aungel a Crois hee heold an honde entering the  
 456 "Sir Emperour," he seiðe, "þulke tyme þat vr lord gates of  
 was here a-londe, Jerusalem  
 þo he com in atte ȝate to deþe to ben 1 do, An angel  
 Vppon a sely Asse he Rod in feble cloþus also, appeared,  
 He com wiþ no gret nobleye so as þou dest now, and rebuked  
 460 Wiþ riȝte cloþus ne wiþ oþer pruyde, þeiȝ he were as the Emperor's  
 heih as þou" pride  
 ¶ Mid þis word he wende a-ȝein þe Emperour a-non Erachus took  
 A-lihte a-doun and his cloþus of caste euerichon, off his rich  
 Anon to his schurte and his Brech sore weopinde wiþ- clothes even  
 alle, to his shirt  
 464 þis stones risen vp a-ȝein þat weren er doun 1-falle, Then the  
 And lay vche in his rihte stude as heo hedden er 1 do, obstacle was  
 And þat ȝat opene as hit was er and þe wey clene also, removed,  
 and the gates  
 became open

- <sup>1</sup> nom þe swete Rode  
<sup>2</sup> afote þe emperour þe swete rode nom<sup>1</sup> and al auote<sup>2</sup> In bar
- <sup>3</sup> prute  
<sup>4</sup> H omits and blisse  
þat folc siwede him wip gret prece<sup>3</sup> gret Ioie and blisse<sup>4</sup> 468 was þar
- <sup>5</sup> swet smyl Anon þer com so suote smul<sup>5</sup> as it fram heuene were
- <sup>6</sup> þe contray  
<sup>7</sup> aboute  
<sup>8</sup> al þe stede  
<sup>9</sup> bar þe þat al þat contreie<sup>6</sup> fulde and alle þat stode<sup>7</sup> pere  
þe emperour ber þat<sup>8</sup> croys in-to þe temple an hei
- NOTA cantit  
<sup>9</sup> þisme nue  
<sup>10</sup> tofore He gan synge þis nywe<sup>9</sup> song byuore<sup>10</sup> alle þat weie þer 472 ney
- <sup>11</sup> MS  
worldie þou croys brȳtore to þis wordle<sup>11</sup> þen alle þe sterren  
<sup>12</sup> beo be<sup>12</sup>
- þou art to honour to þis men and awel to louye  
tȳe<sup>13</sup>
- <sup>13</sup> to luyt  
treo
- <sup>14</sup> þan eni Holer þen alle<sup>14</sup> þing þou one worþi were
- <sup>15</sup> tresour  
<sup>16</sup> omitted  
<sup>17</sup> þu  
<sup>18</sup> also þat þou þe frut<sup>15</sup> of al<sup>16</sup> þe wordl al one vp þe<sup>17</sup> bere 476  
þou suete tre þat bere on þe þe suete nayles pre<sup>18</sup>
- <sup>19</sup> burdoun And þe suete berþene<sup>19</sup> of godes sone þat was ido on  
þe<sup>20</sup>
- <sup>20</sup> on þe was  
ido  
<sup>21</sup> her  
igadered  
<sup>22</sup> to dai to  
gadere Saue nou al þis companye þat igadered her<sup>21</sup> is  
And here to-gadere to-dai<sup>22</sup> ibroȳt in þin herynge 480  
1W1S
- <sup>23</sup> omitted þis song song þe emperour þat wel<sup>23</sup> is ȳut vnderstonde
- <sup>24</sup> whan Vor ȳut me it syngeþ in holi churche wen<sup>24</sup> me bereþ þe  
crois an honde
- <sup>25</sup> and þat  
<sup>26</sup> hi þat<sup>25</sup> folc honoured ek þe crois as me<sup>26</sup> myzte come  
þerto
- Wip offring and eke<sup>28</sup> wip song and wip oþer melodie 484  
also
- þis was þe holi rode day þat in septembre is
- <sup>27</sup> halþ þane þeruore me halweþ ȳut þen<sup>27</sup> dai in holi churche  
1W1S

- þe Emperour nom þis swete Rode and al a fote him  
 beer,  
 468 þat folk suwede him wiþ gret pres gret Ioye and blisse  
 was þer,  
 Anon þer com so swete a smul as þei hit from heuene A sweet  
small came  
from heaven  
 were,  
 þat al hit smulde wiþ gret Ioye þat in þe cuntre weren  
 þere,  
 ¶ Þe Emperour bar þis swete crois in-to þe temple an heih, The Emperor  
bore the Cross  
into the  
Temple  
 472 He gon singe þis newe song bi-foren alle þat weore þer  
 neih A new song  
he sang before  
all the people  
 “**Þ**e Crois briztore to þis world þen Alle þe sterres  
 beo,  
 þou art to honoure of alle men and muche to loue of in honour of  
the Holy  
Rood  
 alle treo,  
 Holiore þou art þen al þat is for þou one worþiore were,  
 476 þat þou þe tresor of al þis world al one vppe þe bere,  
 þow swete treo þat bere on þe þe swete Nayles also,  
 þe swete burþene of Godus sone þat on þe was i do,  
 Saue nou al þis cumpanye þat i-gederet her is,  
 480 And here to day to-gedere i-brouht in þin herynge i-  
 wis”  
 ¶ Þis song soong þe Emperour þat wel is vnderstonde,  
 For ȝit me hit singeþ in holichirche whom me bereþ þat It is still sung  
in Holy  
Church  
 crois an honde,  
 Al þat folk honurede ek þat Crois so feire so heo  
 mihten do,  
 484 Wiþ offringes and wiþ song and wiþ opure melodies  
 also,  
 ¶ Þis was þe holi Rode day þat in Septembre is  
 þefore me honoureþ in holichirche þulke day ȝit i-wis This was the  
feast of the  
Holy Rood  
which is  
observed in  
September



[fol 71 ]

<sup>1</sup> him sibbe of  
dawe  
<sup>2</sup> for he  
<sup>3</sup> omitted

S Eyn quiriac *pat* biscop was ‘ *prechede* godes lawe  
Iulian *pe* luper emperour ‘ brozte him of lif dawe<sup>1</sup> 488  
Vor *pe* suete rode *pat* he fond ‘ *and* uor<sup>2</sup> men *pat*<sup>3</sup> *perto*  
drouz

<sup>4</sup> here  
Maumet<sub>3</sub>

To bileue men<sup>3</sup> on ihesu crist ‘ uor he it huld al wouz  
*Seint* quiriac was *po* biuore *pe* emperour ibrozt  
He het him bileue on hor maumet<sup>4</sup> ‘ *and* *po*<sup>3</sup> he nolde 492  
nozt

<sup>5</sup> let smyte

<sup>6</sup> For þu

<sup>7</sup> wode

<sup>8</sup> ido me

<sup>9</sup> ane gode  
dede

His ryz hond he smot<sup>5</sup> of *verst* ‘ *ich* do he sede þis  
Vor<sup>6</sup> hast ofte iwrite *per-wip* ‘ *azen* our lawe iwis  
*pou* gidi<sup>7</sup> hound quap *Seint* quiriac ‘ wel hastou do bi me<sup>8</sup>  
Of a good þozt<sup>9</sup> *pou* were wel vnderstonde ‘ wel auzte *ich* 496  
blesse *pe*

<sup>10</sup> bynyme  
me

Vor bynyme is me<sup>10</sup> pulke lyme ‘ *pat* me hap ofte to  
sunne idrawe

<sup>11</sup> ich haue

<sup>12</sup> while

<sup>13</sup> lþer

Vor ichabbe<sup>11</sup> ofte iwrite<sup>3</sup> *per wip* ‘ *azen* ihesu cristes lawe  
*pe* wule<sup>12</sup> *ich* was a luper<sup>13</sup> giw ‘ *and* on him ne bileuede  
nozt

<sup>14</sup> þo

emperour

*his* isez

<sup>15</sup> nolde nozt

<sup>16</sup> hulde

*po* þis emperour isei<sup>14</sup> ‘ *pat* he nolde<sup>15</sup> *turne* is þozt 500  
He made him drynke led iweld ‘ *and* In is mouþ halde<sup>16</sup>  
it pere

<sup>17</sup> gredi he  
<sup>18</sup> vpe

Euer sat þis gode mon ‘ as him noþing nere  
Vp a gredire hi<sup>17</sup> leide him seppe ‘ ouer<sup>18</sup> a gret fur *and*  
strong

<sup>19</sup> fersc

<sup>20</sup> For þo

<sup>21</sup> al afure

<sup>22</sup> gresse

To rosti as me deþ *verst*<sup>19</sup> flesc ‘ grece was *per* among 504  
Vor<sup>20</sup> *pat* fur was al of grece<sup>21</sup> ‘ *and* col<sup>22</sup> *and* salt was  
ek *perto*

<sup>23</sup> forbrend

<sup>24</sup> hi salte þe

wounde

*And* of is flesc *pat* was vorbarnd<sup>23</sup> ‘ *pe* wunden hi selte<sup>24</sup>  
also

<sup>25</sup> omitted

<sup>26</sup> Hi

*po*<sup>25</sup> he<sup>26</sup> ne myzte *per-wip* *turne* is þozt ‘ ne to depe him  
bringe

<sup>27</sup> if hi

He<sup>28</sup> þozte *þif* he<sup>27</sup> myzte him *turne* ‘ *wip* eny oper gynne<sup>25</sup> 508  
þinge

<sup>28</sup> nelt god  
honure

Quiriac he sede biþench *pe* bet ‘ *and* do after my lore  
*And* *þif* *pou* nelt honure our godes<sup>28</sup> ‘ bote *pou* wolle do  
more

- 488 **S**aint Quiriac þe Bisschop prechede Godus lawe  
 Iulian þe lupur Emperour brouht him seþþe of dawe,  
 For þe holi Roodde þat he fond, and for he men þer-to  
 drouh  
 To bi leue on Ihesu crist for al he heold hit wouh,  
 Þo þe Emperour hedde saint Quiriac bi-fore him i brouht  
 492 He bad him leeuē in heor Maumetes, and þo he nolde  
 nouht,  
 His riht hond he let furst of smyte And al i-do he  
 seide þis —  
 “For þou hast wel ofte þer-wiþ i-write aȝein vr lawe  
 i wis”  
 ¶ “Þou gidi hound ” seide þis gode Mon, “wel hastou  
 i do by me,  
 496 Of my good þou weore wel vnderstonde wel ouȝt i  
 blesse þe,  
 For þou hast bi-nome me pulke lime þat haþ me ofte  
 to sunne i drawe,  
 For ich habbe þer-wiþ ofte i-write a-ȝeyn Ihesu cristes lawe,  
 Þe while þat ich was Gyew and on him bi-leenede nouht ”  
 500 Þo þe Emperour saȝ þat he nolde nout tornen his pouht  
 He ȝaf him drinken welled led and in his moup helde  
 þere,  
 Euere sat þis gode mon as þeiȝ him noþing nere,  
 Vp A Gledere he leide him seþþe ouer a gret fuir and  
 strong,  
 504 To Rosten as me deþ versch flesch grees was þer Among,  
 For þat fuir was al of Col and grece and þat salt was  
 eke þer-to,  
 And of flesch þat was eke for brend þe woundes he  
 salte also,  
 Þo heo ne mihte torne þer wiþ his pouht ne to deþ him  
 bringe,  
 508 Heo bi-pouhten hem ȝif heo mihte wiþ eny oþer þinge,  
 ¶ “Quiriac” he seide “þenk on þi-self and do aftur my lore,  
 ȝif þou nult not vr godes honoure bote þow wolle more,

St Quiriac  
preached  
God's law

He was put  
to death by  
the Emperor  
Julian  
because he  
would not  
worship idols  
His right  
hand was  
first smitten  
off

He rejoiced  
at this  
because with  
that hand he  
had written  
against Jesus  
Christ

Julian caused  
him to drink  
boiling lead  
but it injured  
him not

Then they  
laid him on  
a gridiron

They roasted  
him and  
salted his  
wounds

But they  
could not  
alter his  
determina-  
tion to  
remain a  
Christian.

- <sup>1</sup> Sai            *Pei<sup>1</sup> þat þou nart cristene nozt<sup>2</sup> and ichulle<sup>3</sup> de-boner*  
<sup>2</sup> cristene nart            *be*  
<sup>3</sup> nozt<sup>4</sup>  
<sup>3</sup> ich wole  
<sup>4</sup> þe mure lyf    *And Murlif<sup>4</sup> þou schalt lede and þat þou schalt ise*    512  
<sup>5</sup> þat  
<sup>5</sup> nolde after    *þe gode mon nolde do after him þo<sup>6</sup> a caudron he let*  
<sup>6</sup> him do            *fulle*
- <sup>6</sup> þeron pulte    *Wiþ seþing oile vol Inouþ and let him þer-Inne pulle<sup>6</sup>*  
<sup>7</sup> þe            *þer Inne he seþ þen<sup>7</sup> godemon vorte he weri was*  
<sup>8</sup> Eure crist    *þe godemon herede our lord crist<sup>8</sup> and noþe<sup>9</sup> worse*    516  
<sup>8</sup> herede þe  
<sup>9</sup> gode man  
<sup>9</sup> neuere þe  
<sup>10</sup> him            *he<sup>10</sup> nas*  
*So þat þe emperour izei þat he ne myzte him ouer-*  
*come*
- <sup>11</sup> þurf þe    *Wiþ a swerd he smot him þoru þe herte<sup>11</sup> þo<sup>12</sup> he was*  
<sup>12</sup> side  
<sup>12</sup> and þo            *out Inome*
- [fol 71 b]    *And is soule to heuene wende after þis tormentyng*  
*God uor þe loue of Seint quiriac to þulke Joie ous*    520  
*bringe*



- Sey þat þou nart cristene nout and ich wolde de-boner beo,  
 512 And murie lyf þou schalt lede þer-afterward, and þat  
 þou schalt i-seo”  
 Þo þe gode mon nolde don after him, a Caudrun he They then  
put him in a  
cauldron of  
boiling oil,  
 lette fulle  
 Wip Oyle and let hit seþen faste and let him þer-Inne  
 pulle,  
 Þer-Inne he seþ þe gode Mon forte þat he weri was  
 516 Þe gode Mon heriede vr lord euere and neuer þe worse but he was  
none the  
worse  
 him nas,  
 Þo þe Emperour i-sauþ þat he ne mihte him so ouer-  
 come,  
 With a swerd he smot him þorwh þe herte þo he was Then they  
smote him  
through the  
heart and his  
soul wer i to  
heaven  
 of þe Baþe inome,  
 His soule wente to þe Ioye of heuene aftur his tor-  
 mentynge,  
 520 Crist for þe loue of Sænt Quiriac to þulke Ioye vs  
 bringe A M E N !

## III

## THE STORY OF THE HOLY ROOD\*

\* [Harleian  
MS 4196 fol  
76b col 1]

	<i>De morte primi parentis Ade et de inceptiōe crucis Christi</i>	
When Adam was 930 years old and on his death bed * nearly effaced	When adam oure form fader dere Was of elde nyghen hundreth ȝere, And parto [thritt]y*, þan he kend þat his life drogh nere þe end,	4
he bad Eve call all his sons before him to receive his dýng blessing	þan said he vntill eue, "þou sall All my suns bifor me call, þat I may blis þam or I dy" And als he bad scho did in hy,	8
[fol 76 b, col 2]	Scho cald [þam] vnto him þat tide, þai come and stode all him biside, Als he in his sekenes lay, And vnto him þus gan þai say —	12
His sons ask their father what ails him	"Fader, what harm es þe on hand, þat þou es in þi bed ligand, And wharto hastou cald vs heder?"	16
He replies that he is ill bestead and has his fill of pain and sorrow	þan said he to þam al to-geder — "Suns," he said, "I far ful ill, Of pine and sorow I find my fill" And þai answerd and said ogaine —	20
They ask him to tell them what þam and sorrow are like	"Fader tell vs what es payne, And how it es sorow to haue, Say vs þe suth, so god þe saue, For whils we in þis werld haue bene, Of sekenes haue we seldom sene"	24
Seth tells his father that his sickness arises from a longing for the fruits of Paradise,	þan said seth, "for suth I trow, Fader, þat þou ȝernes now Of paradis fruit forto ett mare, Of þe whilk þou has etin are,	28

- And þarfor ligges þou sorowand swa,  
 Bot say to me and I sall ga  
 Sone vnto paradis ȝate,  
 32 And I sall grete þare in þe gate ;  
 I sall mak site and sorows sere,  
 And so I hope god sall me here,  
 And send sum angell me to gete  
 36 Sum of þat fruit þat þou wald ett"  
 Adam vnto seth þan telles —  
 "I ȝerne no fruit, ne no thing els,  
 Bot I haue dole with-owten dout,  
 40 And eul in al my lms about"  
 þan said seth and þai all bidene,  
 "We wate neuer what eul es to mene,  
 Tell vs what thing þe greue þus,  
 44 Wharto suld þou laine fra vs?"  
 Als he lay þan þus said he —  
 "Al my suns herkins to me !  
 When god had made me with his will  
 48 ȝowre moder þan he made me till,  
 In paradis sone he vs sett,  
 And gaf vs leue al fruit to ett,  
 He outtoke no thing bot a tre  
 52 þat he forbed bath hir and me,  
 In middes of paradis it stode,  
 And was knawing of ill and gude,  
 þe est he put in my powsté  
 56 And þe north at my will to be,  
 And till ȝowre moder he toke þat tide  
 Bath þe west and þe sowth syde,  
 And twa angels he toke vs till,  
 60 Vs forto were fra alkins ill,  
 Till on a tyme, sons, suth to say,  
 Oure angels went fra vs oway,  
 Bfor god þare wirschip to ma,  
 64 þan [com] þe fende þat es oure fa,

and declares  
 his readiness  
 to go there,  
 if he can find  
 the way and  
 procure by  
 means of  
 sorrowful  
 supplication,  
 some of the  
 fruit

Adam says he  
 wants no  
 fruit

Seth desires to  
 know what it  
 is Adam  
 wants

Adam tells his  
 sons of their  
 parents  
 disobedience

How they ate  
 of the  
 forbidden tree\*  
 in the middle  
 of the garden

The East and  
 North were  
 under Adam's  
 control  
 [fol 77]

while Eve held  
 sway over the  
 West and  
 South sides of  
 the garden

On a day  
 Adam and  
 Eve's good  
 angels went  
 away to do  
 honour to  
 God

The devil,  
taking  
advantage of  
their absence,  
caused our  
first parents  
to eat of the  
forbidden  
fruit,

wherefore God  
was  
displeased,

and  
threatened  
Adam and  
Eve with  
divers  
penalties

Upon Adam's  
body sixty and  
ten wounds  
were to come,  
from head to  
foot

But as the  
remedy for  
this God  
promised  
them the *oil*  
of mercy

Adam's  
sorrow is so  
great that he  
bewails the  
lack of  
medicine

Eve  
thereupon  
weeps and  
prays God for  
forgiveness,

And in þowre moder fand he stede,  
And did hir do efter his rede,  
Sone scho ette, als he hir red,  
Of þe fruit god vs bath for bed, 68  
Scho bed it me and I ette sum,  
And þus bigan oure care to cum,  
þe gerrard þus gan hir bigle,  
And me also, allas þat while! 72  
þan of oure werk was god il paid,  
And als sone vnto me he said —  
'Adam, for þou has left my lare  
And broken þe bode þat I bad are, 76  
And mare wrought efter þi wife,  
þan efter me þat lent þe life,  
Vnto þi bodi sal I send  
Sexty wounndes *and* ten to lend, 80  
Right fra þi heud vnto þi hele,  
Eghen and eres and ilka dele,  
And all þi lums on ilka side  
Witht sorows sall be ocupide' 84  
He said, "suns, god has sent þis thing  
Vntill vs and all oure of-spring,  
Bot oure lord god almighty  
Said we suld haue oile of mercy, 88  
In þe werldes end, if we wald craue,  
Of all þis site vs forto saue,"  
All on þis wise when he had talde,  
He feled sorows ful many-falde, 92  
He cried and said him self vnto,  
"Allas' caytif what sall I do,  
þat shlike sorows er to me send,  
And has no medsin me to mend!" 96  
When eue herd þat he said swa,  
Scho wepid and had ful mekell wa.  
And vnto god fast gan scho call,  
"Lord forgif me þir angers all! 100

- I wroght þe werk, þat wate I wele,  
 Wharfore we haue þis dole ilkdele”  
 Scho priaed adam on þis manere,  
 104 “Lord lat me haue þi sorow sere,  
 For sertes I did all þe syn  
 Wharfore þou es þir angers in”  
 þan adam answerd hir vntill,  
 108 “It may noght be wroght at oure will,  
 Oure lord of heuyn þat has it send  
 Thurgh his might he may it mend”
- Adam þan vnto seth gan say  
 112 **A** “Sun of a thing I sal þe pray,  
 Forto wend als I sall þe wys  
 Vnto þe ȝates of paradys,  
 And at þe ȝates, when þou cumes right,  
 116 þou sal mak sorow in goddes sight,  
 Fall to erth and powder þe,  
 And pray god haue mercy on me,  
 For þan *par* auenture send sall he  
 120 Sum of his angels to þat tre,  
 Of whi[l]k springes þe oile of life,  
 þat medcyn es to man and wife,  
 þar forto send me sum dele,  
 124 þan hope I þat my care sal kele”  
 þan answerd seth and said in hy,  
 “To do þi will I am redy,  
 Bot þe bus teche to me þe way,  
 128 And what I sall to þe angell say”  
 Adam said, “sun tell him tall  
 How þat I haue angers ill,  
 And tell him also of þis thing  
 132 How þat my life es nere ending,  
 And pray him me to certify  
 Of þe oile of mercy weterly,  
 þe whilk god hight me of his grace,  
 136 When he me put out of þat place,

and desires to  
 beal Adam's  
 punishment  
 [fol 77, col 2]

Adam  
 beseeches  
 Seth to go to  
 the gates of  
 Paradise,

and to pray  
 to God  
 to send him  
 some of the  
*oil of mercy*,  
 a medicine for  
 ‘man and  
 wife’

Seth says he is  
 quite ready if  
 his father will  
 teach him the  
 way and what  
 to say to the  
 Angel  
 Adam directs  
 him to tell the  
 Angel that he  
 is near his  
 death

and wishes to  
 have the *oil of  
 mercy* which  
 was long ago  
 promised him



The way Adam says is easy A green path reaches even unto the gates of Paradise	If he now þat sand to me will send, Of all my sorow it sall me mend " "And sun," he said, "I sall þe say Wharby þou sall ken þe way þou sall sone find a grene gate Euyn vnto paradis ȝate,	140
Turning eastward many footsteps will be seen	Wend estward <i>and</i> for no thing let, Vntill þou in þat way be set, þan many fotesteps saltou se, Bath of þi moder and of me ,	144
which were made by Adam and Eve when they were driven out of Eden	For by þat ilk way went we twa, þi moder and I with outen ma, When we war put out of þat blis To won in midelerth for oure mis, And þe sin of vs twa allane,	148
[fol 77 b ] For wherever their feet touched there the grass withered and died up	Was so grete and god with gane, þat in what stedes oure fete gan fall, þare groued neuer gres, ne neuer sall, Bot euermore be ded and dri, And falow, and fade, for oure foly , þus saltou find, with-outen mis, Right to þe ȝates of paradis "	152
Seth departs for Paradise	Seth es went, with sorows sad, Furth right, als his fader bad,	160
He finds the withered steps	And hastily he fand þe way, Als adam vntill him gan say, With welkit steppes, many ane, Als his fader bfore had gane , And euen he held þat ilk gate	164
which bring him to Eden. He falls down on his face casts dust on his head,	Vntill he come to paradis ȝate On his face þan fell he downe And kest pouder opon his croune Ful mekill murn[un]g gan he make, And sorowed for his fader sake , And vnto god fast gan he cri Of adam forto haue mercy,	168
and cries to God for the oil of mercy		172

- And oile of mercy him to send,  
 So þat he might in liking lend  
 So als he made his praers fast,  
 176 God sent saint michael at þe last,  
 He bad þat seth he suld vp rise  
 And said vnto him on þis wise —  
 "Seth," he said, "what sekess pou here?"  
 180 I am michael goddes messangere,  
 My lord of heuyn has ordand me  
 Ouer all his men keper to be,  
 And sertanly to þe I say,  
 184 Þat þe thar nowþer grete ne pray  
 Efter þe oile of mercy here,  
 For pou gettes it on no manere,  
 Vntill a tyme if þou tak tent  
 188 When fife thousand ȝere er went,  
 Twa hundret and twenty þar-till,  
 And also aght als es goddes will,  
 Þan sal god send down his sun  
 192 Crist in-to þe werld at won,  
 For mannes sins þan sal he dy,  
 And so fra bale he sall þam by,  
 Grauen he sall be in a stede  
 196 And rise þe thrid day right fra þe ded,  
 And lif ogayne, in lim and lith,  
 And adam þan sall rise him with,  
 Adam and all his of-spring,  
 200 Þat god vntill his blis will bring,  
 With crist þan sall þai right vp ryght  
 And wende to won in lastand light,  
 Þan sal þi fader right vp rise  
 204 And wend to welth in paradis,  
 And þat same crist als I tell þe  
 In þe flum sal baptist be,  
 To saue man saules he sall be send  
 208 And all fals trowth he sall defende,

that should  
 restore his  
 father to  
 health  
 While Seth is  
 fast praying  
 St Michael  
 appears and  
 bids him to  
 rise

"I am," he  
 says "God's  
 messenger  
 and keeper  
 of all God's  
 men"

It is useless to  
 weep or pray  
 here for the oil  
 of mercy for  
 you will never  
 get it until  
 5228 years  
 have elapsed.

Then shall  
 God send  
 Christ to die  
 for man's sin

On the third  
 day he shall  
 rise from the  
 grave  
 and Adam  
 shall rise with  
 him

[fol 77b col  
 2]  
 and ascend to  
 heaven

Christ shall  
 be baptized in  
 the Jordan

He shall give  
the *oil of*  
mercy to the  
repentant  
sinners

He shall give  
them endless  
bliss

Tell thy father  
his days draw  
to an end

But first do  
what I am  
about to tell  
you  
Go to the  
gate of  
Paradise,  
put in thy  
head letting  
thy body stand  
without  
if thou seest  
any marvels  
come again  
and tell them  
to me

Seth did as he  
was bidden

He heard  
there noise  
and noble  
smell

He saw gay  
herbs and  
trees and  
heard plenty  
of birds songs  
In the midst  
of Paradise he  
saw a well out  
of which  
flowed four  
streams that  
watered all  
the world

Above the  
well he  
perceived  
there stood a  
fair tree,  
having many  
branches, but  
barkless and  
leafless

Pe oyle of mercy sal he gif  
Till all þat in his law will lif,  
And till all þat will sese of sin  
Sal he gif blis þat neuer sal blin, 212  
þan sall þi fader cum fra paine  
And dwell in paradis ogayne,  
þarfore if þou þi fader se  
Say him als I haue said to þe, 216  
'His daies er dreuen vnto þe end,  
Langer in þis life may he noght lend'  
Bot first now, or þou wend oway,  
Sall þou do als I þe say, 220  
Wende vnto paradis ȝate  
And put in bot þi heuid þarate,  
And lat þi body stand þaroute,  
And luke what þou sese þe about, 224  
And if þou any selkuth se  
Cum ogayne and tell to me"  
Seth went and did on þis manere,  
And saw ful many selkuthes sere, 228  
He herd þare noyse and nobill smell,  
Swetter þan any tong might tell,  
Gay herbes and trese þare gan he se,  
And fowles sang ful grete plenté, 232  
In middes of paradis saw he right  
A well þat was schinand ful bright,  
Of þe whilk foure flodes ran out,  
And went ouer al þe werld about, 236  
He saw of þa foure flodes clere  
Come al þe water in þis werld here,  
Obouen þe well persayued he  
Whare þare stode a ful faire tre, 240  
With branches þaron maniane,  
Bot bark ne lefe ne had it nane,  
þan had seth meruail in his mode  
Whi þat tre so naked stode, 244

- And wele he hopid, his hert with-in,  
 Pat it was for his fader sin,  
 Als þe steppes war pat he had sene,  
 248 Pat neuer bare none herbes grene,  
 And all for þe sin of þam twa,  
 Þarfor he trowed þe tre was swa,  
 Al þis thoght when he had left,  
 252 In ogaine þan luked he eft,  
 And hastily þan gan he se  
 A meruaile of þe mekill tre,  
 Him thoght pat it stode vp ful euyn  
 256 And rechid on heght right to þe heuyn,  
 And bark inogh þar-on was sene  
 With leues þat was gay and grene,  
 And in þe crop of þat tre on hight  
 260 A litill childe he saw full right,  
 Lapped all in clathes clene,  
 Als it right þan born had bene,  
 So till his sight it semed þing,  
 264 He had grete meruaile of þis thing,  
 Vnto þe erth þan luked he  
 And saw þe rotes of þat same tre,  
 Weterly him thoght þai fell  
 268 In-to þe vtterest end of hell,  
 And þare him thoght he had a sight  
 Of his broþer saul ful right,  
 Abell pat was sakles slaine  
 272 Þan to þe angell he went ogayne  
 And tald vnto him albidene,  
 Als he þare had herd *and* sene,  
 He pried þe angell tell him mare  
 276 Of þe childe þat he saw þare,  
 Þe angell answerd him in hy,  
 And said what it suld signify,  
 "Þe childe þat þou saw in þe tre,  
 280 Þe sun of god for suth es he,

He believed  
 that the tree  
 stood thus  
 bare on  
 account of his  
 parents sin

[fol 78]

Looking about  
 a second time

the tree  
 appeared to  
 reach to  
 heaven  
 and was  
 covered with  
 bark and  
 leaves

In the top of  
 the tree he  
 saw a little  
 child wrapped  
 in swaddling  
 clothes

He looked  
 down on the  
 ground and  
 the roots of  
 the tree  
 seemed to  
 reach to the  
 uttermost  
 ends of hell  
 and he seemed  
 to see the  
 soul of his  
 brother Abel

Then went he  
 to the Angel  
 again, and  
 told him all  
 that he had  
 seen and  
 asked the  
 meaning of  
 it all

The Angel  
 tells Seth that  
 the child is  
 the Son of  
 God,

who shall be  
sent from  
heaven to  
earth  
and also  
restore his  
father to bliss  
That he is the  
*oil of mercy*  
promised to  
Adam

and he shall  
bring Adam  
<sup>1</sup> MS *of*  
*of spring*

and all his  
offspring from  
bale to endless  
bliss

Then the  
Angel takes  
three kernels  
of the tree  
that caused  
our bale and  
gives them to  
Seth and  
speaks as

[fol 78 col.  
2]

follows

Within  
three days  
after thy  
return Adam  
shall die and  
be buried  
When he is  
laid in earth  
put these  
three kernels  
into his  
mouth,  
for of them  
shall three  
'wands  
spring;

the first shall  
be a cedar  
tree, the  
second a  
cypress and  
the third a  
pine tree  
These wands  
betoken the  
Trinity

The cedar is  
the Father  
the cypress  
the Son and  
the pine the  
Holy Ghost  
Seth departs  
with the  
kernels  
and reaches  
home.

His schewing here noght els it ment  
Bot þat he sall till þe erth be sent,  
He sall fordo þi fader syn,  
And vnto welth ogayne him win, 284  
He es þe oile of mercy right,  
þe whulk was to þi fader hight,  
When he fra paradis gan wende,  
Thurght formast fanding of þe fende, 288  
Fra bale to blis þis barn sal bring  
þi fader and all his of spring<sup>1</sup>,  
þat ordaind er in þe werldes ende,  
Fra wa till endles welth to wende" 292  
þe angell þan toke kurnels thre  
þat war tane of þat same tre,  
Of þe whulk oure bale bigan,  
And vnto seth þus said he þan — 296  
"With in thre daes when þou cumes hame  
Sall þi fader dy Adam,  
And in a graue he sall be graid,  
And, when he es in erth so laid, 300  
þir kurnels þat I gif þe to  
þan in his mowth þou sall þam do,  
For of þam sall thre wandes spring,  
And ilkone sall be of sere thing 304  
þe first of cyder suthly es,  
þe secund sal be of cypres,  
And þe thrid of pine sal be,  
And þai bitaken þe trenité, 308  
In þe cyder þe fader alweldand,  
And in cypres þe sun we vnderstand,  
In þe pyne þe hal gaste bi skill "  
þus tald þe angell seth vntill, 312  
And when he was þus kyndely kend,  
Hastily hamward gan he wend,  
And hame also with him he had  
þe kurnels als þe angell bad 316

*De obitu primi parentis ade*

- When seth had wrought all on þis wise  
 And cumen þame fra paradise,  
 Vntill his fader fast gan he fare,  
 320 Als he lay in sekenes sare,  
 And tald vnto him albidene  
 How he had done whare he had bene,  
 And how þe angell gan him hete  
 324 þat he suld haue his bale to bete,  
 Oile of mercy fra god send  
 To saue him in þe werldes end  
 When adam herd him sogat say,  
 328 þa wordes ful gretely gan him pay,  
 And in his life þan anes he logh,  
 For he hopid forto win fra wogh,  
 And forto be saued certainly,  
 332 þarfore to god þus gan he cry,  
 "Lord me list no langer lif,  
 Mi gaste in to þi hend I gif  
 Forto wis it at þi will,  
 336 In whilk stede so it sall go till."  
 þus he died with-in þe thrid day  
 Als þe angell vnto seth gan say,  
 þan had he lifed in þis world here  
 340 Nien hundreth and threty þere,  
 For mans kinde was þan so strang,  
 þat þai moght wele lif so lang  
 When he was ded þus als I tell,  
 344 Both wife and barnes opon hum fell  
 And lay opon þe cors criand,  
 Heud to heud and hand to hand,  
 þai trowed to turn life hum vntill,  
 348 For þai kowth þan none oper skill,  
 And als þai murned with dreri mode,  
 Michaell come and by þam stode,  
 And oper angels gudely graid,

He tells his  
 father of his  
 journey

and how that  
 the oil of  
 mercy should  
 be sent  
 to saue him  
 at the world's  
 end

These words  
 pleased Adam  
 and for once  
 in his life  
 he laughed

He thanked  
 God for his  
 grace

and gave up  
 the ghost  
 When Adam  
 died he was  
 930 years old

Man's nature  
 was then  
 vigorous and  
 he might live  
 to such an  
 age

[fol 78 b]  
 When Adam  
 died his wife  
 and barnes  
 fell upon him  
 and lay crying  
 upon the  
 corpse head  
 to head and  
 hand to hand  
 for they  
 thought to  
 restore him  
 to life  
 But Michael  
 appeared to

them and thus  
spake to Seth,  
Weep no  
more for it is  
God's will

Take up the  
corpe and I  
will shew you  
what to do  
with it  
They took up  
the body and  
followed the  
Angels all  
singing full  
solemnly to  
the Vale of  
Hebron  
where they  
graved Adam

Adam's  
bairns were  
greatly  
astonished at  
all this  
but the Angel  
tells them that  
the dead must  
be buried in  
earth or stone,  
for all that  
are born shall  
die

<sup>1</sup> MS 4/8

Seth then  
thinks of the  
kernele and  
puts them  
under his  
father's  
tongue

Of those three  
kerneles sprang  
three trees  
from which  
great marvels  
arose

In Adam's  
mouth these  
wands stood  
until Noah's  
time after the  
flood, 1072  
years.

And vnto seth al þus he said 352  
 "Wepes namore, bot bese still,  
 For þus it es my lordes will,  
 þat I sal teche here þow vnto  
 How þe with þis cors sall do, 356  
 Takes him vp and wendes with me,  
 For in erth sall he bereed be"  
 þai toke þe cors vp þam omang,  
 And þe angels bfore gan gang 360  
 Singand all ful solempnely,  
 And makand nobill melody,  
 To þe vale of ebron þai him broght  
 And groue him þare, als þam gude thoght 364  
 þan al his barnes awonderd ware  
 Of þe sight þat þai saw þare,  
 þe angel said þan to þam in hy,  
 "Of þis thing haues no ferly, 368  
 For als we now do him vnto  
 So sal þe with þowre ded men do,  
 Gers bern þam in erth or stane,  
 For all sall dī þat life<sup>1</sup> has tane" 372  
 Seth þan opon þa kirkels thoght,  
 þat he fra paradīs had broght,  
 In his fader mowth he þam did  
 Als þe angell gan him bið, 376  
 Of þa kirkels thurgh goddes grace  
 Wex thre wandes in litill space,  
 And of þa wandes grete ferlis fell,  
 Als men may here me efter tell, 380  
 Ful mekill sele was to þam sent,  
 Als men may here wha takes entent,  
*D<sup>e</sup> tribus uirgis in ore ade crescentibus*  
 In adams mouth þir wandes stode, 384  
 Till tyme of noie efter þe flode,  
 þat was to wit with outen were,  
 A thowsand sixty and twelue þere,

- And furth ȝit groued þai in adam  
 388 Fra noie till tyme of abraham,  
 Fra abraham ȝit stode þai þen  
 Vntill þe cumyng of moysen,  
 And nowþer flitted fer no nere,  
 392 And ilkone groued by þam self sere,  
 Ane elne of lenkith þa wandes ware  
 And all þis time wex þai nomare,  
 Bot in astate ay war þai sene,  
 396 And euer grouand in like grene,  
 Lang efter þat tyme þus bifell  
 Pat þe childer of israel  
 Went with moyses thurght þe se,  
 400 Fra pharao and his menȝé,  
 Pat mekill wa had to þam wroght,  
 And in grete bondage had þam broght,  
 Þai past þe se bath hale and sound,  
 404 And pharao and his men war dround,  
 And when þaire fase war þus for done  
 To þe vale of ebion come þai sone,  
 And als þai in þat dale gan dwell  
 408 Forther-mar þan þus bifell,  
 Opon ane euyn als moyses ȝode  
 He saw whare þir thre wandes stode,  
 Pat are in adams mowth was sett,  
 412 And with grete honore he þam grett,  
 "For suth," he said, "þir wandes mene  
 Þe trinité þam thie bitwene,  
 Pat on þis wise er samin sett,  
 416 For in þe rote all war þai mett"  
 Þa wandes þan thought he forto take  
 Wirschip to þam forto make,  
 And fra þe erth when he drogh þam out  
 420 So nobil smell was þam about,  
 And so gude sauore gan þai fele,  
 Pat his men wend wonder wele

They went on  
 growing until  
 the time of  
 Moses and  
 removed not  
 from their  
 place

[fol 78b col  
 2]

Each  
 increased an  
 ell in length  
 and no more  
 In this state  
 they  
 continued  
 until the  
 exodus of the  
 Israelites from  
 Egypt

The Israelites  
 crossed the  
 Red Sea in  
 safety but  
 their foes  
 were  
 drowned  
 Then the folk  
 came to the  
 Vale of  
 Hebron,  
 wherein they  
 did dwell  
 One evening  
 as Moses was  
 walking along  
 he saw the  
 place where  
 the three  
 wands were  
 He greeted  
 them with  
 great honour  
 knowing that  
 they were the  
 sign of the  
 Trinity

He drew them  
 out of the  
 earth and so  
 noble a smell  
 arose that all  
 the folk  
 weened that



they had at  
last reached  
the Land of  
Promise for  
which they  
thanked God  
with might  
and main  
Moses took  
the three  
wands and  
wrapped them  
in a clean  
cloth

They were  
thus kept  
together for  
forty four  
years and all  
that were  
worm smitten  
or torn by wild  
beasts were  
cured by  
touching the  
wands

[fol 79 ]  
It came to  
pass that the  
Israelites  
lacked water,  
and displayed  
a want of  
trust in God.

Moses tells  
them to have  
faith and  
water shall  
be given them.

God had  
commanded  
Moses to smite  
the flint  
twice,

which when  
he had done,  
abundance of  
water came  
forth

But Moses  
took all the  
merit of this  
miracle,

Pat þai had bene cumen right,  
To þe land of hest þat þam was hight, 424  
Al his folk þai war ful fayne  
And loued god with might *and* mayne  
Moyses toke þa wandes schene,  
And lapped þam in clathes clene, 428  
And als a relik about þam baie,  
With wirschip, als þai worthy ware  
Ay whils þai dwelled so in fere,  
And þat was foure *and* fourty þere, 432  
And all þat war with wormes smeten,  
Or els with wilde bestes beten,  
And þai might neght þa wandes nere  
þai suld als fast be hale and fere, 436  
So þat defaut suld þai find nane,  
Thurgh towcheing of þe wandes allane  
So it bifell þe folk had care  
For þat þam wanted water þare, 440  
And in þaire hertes þai bigan  
To be mis trowand ilka man,  
To god þai groched al bidene,  
And moyses said to þam in tene, 444  
“Mistrowand men herkins to me,  
If þe in trowth will stedefast be,  
We sall gett water grete wane  
Here out of þis hard stane” 448  
For god had bidden him on þis wise  
þat he suld strike on þe flint twise,  
And largely þan suld it gif  
Water þat þai with might lif, 452  
þan with his wand þe stane strake he  
And water went out grete plenté,  
þat men and bestes had þaire fill  
Of water at þaire awin will, 456  
And for moyses toke all þe mede  
And loued noght god for his gude dede,

- Ne gert þe folk na loung make  
 460 To him þat sent it for þaire sake,  
 Parfore oure lord god all mighty,  
 Said vnto moyses opynly,  
 Pat he suld noght þa childer bring  
 464 Vnto þe land of his heteing,  
 Pat was þe land of promisiowne,  
 Pat he had made vnto þam boune  
 Pan moyses wist and wele he kend  
 468 Pat his life drogh nere þe ende,  
 To þe hill of thabor þan went he  
 And þare he sett þir wandes thre,  
 By-side a water vnder þat hill,  
 472 For he hopid it was goddes will  
 Pat gude werk suld with þam be done,  
 Pan efter þis he died sune  
*Quomodo dauid tulit virgas in ierusalem*  
 Still þan stode þa wandes þare  
 476 A thowsand þere and wex nomare,  
 Bot in astate ay gan þai stand  
 Till dauid was king of iews land,  
 And þat was a lang tyme bitwene,  
 480 And euer þai groued ilyke grene,  
 Pan dauid was thurgh þe haly gaste  
 Warned þat he suld wende in haste,  
 In-to þe land of araby  
 484 Till þe hill of thabor hastily,  
 Þe thre wandes þare forto fett,  
 Pat moyses þe profett had sett,  
 To ierusalem þat þai war broght  
 488 For thurgh þam suld be wonders wroght,  
 And diuers dedis done bidene,  
 And efterward so was it sene,  
 Þus when dauid warned was  
 492 Till araby sone gan he pas,  
 To þe hill of thabor fast he þode,

therefore God  
 said that he  
 should not  
 bring the  
 children of  
 Israel unto the  
 Land of  
 Promise

When Moses  
 knew that his  
 end was near  
 then went he  
 to the Mount  
 Tabor and  
 there he  
 planted these  
 three wands  
 beside a  
 stream under  
 the hill

and soon after  
 thus he died

After this the  
 wands  
 remained  
 in the same  
 state for 1000  
 years until  
 David became  
 king of the  
 Jews

Through the  
 Holy Ghost  
 David went  
 into the land  
 of Arabia to  
 the hill of  
 Tabor where  
 he found the  
 three wands

[fol 79, col  
 2]



- And wirschipd als þai war worthy  
 To rest he went es noght at laune,  
 532 And sone at morn he come ogaine,  
 He fand his wandes hale and sownde  
 Ful fast grouand on þe grounde,  
 And þar-of grete wonder him thoght,  
 536 Bot remu þam þan wald he noght,  
 For in his hert he trowed right  
 Þat þai war sett thurgh godis might,  
 Þar-fore he lete þam stand þare still,  
 540 And bad þat none suld negh þam till,  
 And forto dwell with-uten dout  
 He made a stif wall þam about,  
 Stalwurthly of lime and stane,  
 544 So þat negh to þam suld nane  
 Þe same lenkith ȝit war þai þare,  
 Als moyses in desert þam bare,  
 Bot þus when dauid sett þam has,  
 548 Þan wex þai so þat wonder was,  
 Þe body wex in a hale tre  
 And þe crop was branches thre,  
 And for it wex so dauid made  
 552 A serkell al of siluer brade,  
 And bad þat it suld sawded be  
 All about þe haly thre,  
 Þat he might wit, with-uten were,  
 556 How mekill it wex ilka ȝere,  
 For it wex grete thurgh goddes grace  
 And also lang in litill space,  
 In þat stede þan stode it þare  
 560 Threty ȝere and sumdele mare,  
 And wex ful fast, I vnder-stand,  
 For þe tyme was nere cumand,  
 Þan dauid wex dreri in mode,  
 564 For in his hert he vnderstode  
 Þat [he] a sinful man had bene

When he  
came to look  
at them in the  
morning he

[fol 79 b ]  
found them  
growing fast  
in the  
ground  
but he did  
not attempt to  
remove them

For a  
safeguard he  
built a stiff  
wall of lime  
and stone  
around them

The wands  
were then of  
the same  
length as in  
Moses' time  
But now in a  
short time  
they grew and  
became one  
great tree with  
three  
branches  
springing  
from the top  
David made a  
silver circle  
(ring) to mark  
the growth  
of the trunk  
year by year

For thirty  
years the tree  
stood in this  
spot and  
increased  
yearly  
David  
knowing that  
he had been  
a sinful man,

made his  
moan to God,  
and, sitting  
under this  
holy tree, to

make amends  
for his sins he  
composed the  
whole of the  
' psalter  
book  
and in  
remission of  
his sins he  
began to make  
a kirk  
For twenty  
four years  
he went on  
building day  
and night  
But God bids  
him to build  
no more on  
account of his  
sinful life

[fol 79b, col  
2 ]

David desires  
to know who  
is to build  
God's house

He is told that  
his son  
Solomon shall  
complete the  
work

David then  
calls all the  
elders of the  
city to him,

and bids them  
crown  
Solomon his  
son as king  
Thus he gave  
his crown  
away

And vnt[o] god he gan him mene,  
Sitand vnder pat haly tre,  
Grete sorow in his heit had he,  
And in his sorowing said he þus,  
568 *Miserere mei deus et c'*  
And so he made his mis to mende  
þe sawter buke right to þe ende,  
572 And in remission of his syn  
To mak a kirk he gan bigin,  
And þare about he begged fast,  
576 Till foure and thwenty ȝeres was past,  
And biȝid him both day and night  
With werkmen þat war wise and wight,  
And for he was a synfull man  
Of god þus was he warned þan —  
580 "A hows to me saltou neuer make,  
And þat es for þi sinnes sake"  
Dauid answerd and said in hy,  
584 "Lord, wha sall make þi hows bot I,  
Wha sall vnto þi werk tak tent,  
Sen vnto me no sele es sent"  
"Salomon þi sun," said he,  
588 "Sall mak a temple vnto me,  
þat euer mare sal be in minde,  
And in meneing omang man-kinde"  
þan dauid wist righ[t] wele inogh,  
þat his life fast till ende drogh,  
592 Of þat ceté gert he call  
þe eldest men *and* maisters all,  
And hastily þai come him till  
596 Forto wit what was his will,  
þan vnto þam al þus said he,  
"Takes salomon my sun for me,  
For, sirs, als sune I sal be ded,  
And god has chosen him in my stede,  
600 His corown so he gaf oway

- And so he died pat ilk day,  
 Pan in a grafe pai gan him graue,  
 604 Whare kinges suld paire bering haue,  
 With sang and grete solempnité,  
 Als fell to swilk a lord at be  
*Quomodo salomon perfect templum*  
 Salomon was corond king,  
 608 S And led pe land at his liking,  
 Moste sutile werkmen has he soght  
 And on pe temple fast pai wroght,  
 And endid it of masonry  
 612 In pe space of 3eres twa *and* thretty,  
 Forto tell all his fader tyme  
 And efter pe wirking of him,  
 And when it suld till end be brogh[t],  
 616 Pe wrightes pat pe timber wroght  
 A mekill balk pam bud haue ane,  
 In pat cuntré pai kouth find nane,  
 Pai soght in toun and in ceté,  
 620 And nowre-whare might pai find a tre,  
 Pat wald acorde vnto paire met,  
 Bot pat pat dauid king had sett,  
 It forto take pe king cumand  
 624 And bad it suld no langer stand,  
 Pan doun pai hewit pat haly tre  
 So pat paire werk might endid be,  
 Pai caried it vnto pe kirk  
 628 And ordand werkmen it to wirk,  
 Pe maisters has paire mesure tane,  
 Pe lenkith threty cubites and ane,  
 Pai polist it and made it plaine,  
 632 Bot all paire wirking was in wayne,  
 When it was made efter paire merk,  
 Pai wand it vp vnto pe werk  
 And langer pan pai fand pe tre,  
 636 By a cubet pan it suld be,

and died  
 that same  
 day and was  
 burned with  
 regal  
 solemnity

Solomon was  
 crowned king

and in thirty  
 two years he  
 completed the  
 Temple

When the  
 Temple was  
 almost  
 finished the  
 carpenters  
 wanted a  
 large beam  
 and sought  
 far and wide  
 for a suitable  
 one.

At last they  
 found the tree  
 planted by  
 David  
 Solomon had  
 them hew it  
 down  
 When this  
 was done  
 they took the  
 measure of it  
 and found it  
 to be 31  
 cubits in  
 length  
 [fol 80]

After  
 polishing it  
 they found  
 that it was  
 one cubit too  
 long

They took the  
beam and  
shortened it  
and on  
measuring it  
again they  
found it to  
be shorter  
than the right  
size  
Thrice they  
altered it but  
they could not  
get the right  
measure

Then they  
sent for  
Solomon

who ordered  
the tree to be  
placed in the  
Temple

where it lay  
many a year  
between two  
pillars of the  
kirk  
Solomon bad  
that once a  
year every  
man should  
visit the  
Temple and  
honour this  
holy tree

So it befell  
upon a year  
that all the  
country far  
and near went  
to honour this  
tree  
Among this  
company was  
a woman that  
had no faith

Of þat fare þai war vufaine,  
And sune þai gat it doun ogayne  
Eft þai toke þane mesures þan,  
And kuttis it als wele als þai can, 640  
“Do wmd it vp” biþue þai bið,  
Bot al was in waste þat þai did,  
Þan was it schorter þan þe assise  
Thrise wroght þai with it on þis wise, 644  
Acorde to þat werk wald it noght,  
Þar of þam all grete wonder thoght,  
Þai cald þe king for he suld se  
How þai had wroght with þat tre, 648  
For mekill tene was þam bitid,  
Sen þai war al so crafty kid,  
When salomon saw it was swa,  
In-to þe temple he gert it ta, 652  
And bad þat it suld honowid be,  
For sum might trowed he in þat tre,  
Anoper balk þan haue þai soght,  
And al þe werk till end þai wroght 656  
Þe haly tre, on þis manere,  
Lay in þe temple many a ȝere,  
Twa pilers of þe kirk bitwene,  
Þe king gert kepe it þare ful elene, 660  
And made þe custom in þat cuntré,  
And bad þat ilka man suld be  
In þat stede anes in ilka ȝere,  
And ilkone on þaire best manere 664  
Þat haly tre forto honowre  
Þat seþin bare oure sauoure  
So it bifell opon a ȝere  
Al þe cuntré, fer and nere, 668  
Vnto ierusalem þai went  
To honore þat tre with gude entent,  
A woman was þare þam omang  
Þat in hur hert ay hopid wrang, 672

- Scho soght peder þe sight to se  
 And trowed no vertu in þe tre,  
 Hir thought it was scorne in hir wit  
 676 þat oper men so honord it,  
 Maximilla was hir name,  
 Scho sat paron hir self to schame,  
 And for scho trowed no might þarin,  
 680 Hir clathes bihue bigan to brin  
 Als herdes þat had bene right dry,  
 þan cried scho loud, thurgh prophecy,  
 And said, "my lord mighty ihesu  
 684 Haue mercy and on me þou rew"  
 When þe iews herd hir on ihesu call,  
 Grete tene in hert þan had þai all,  
 þai said "scho sklanders oure goddes euyne  
 688 For a new god we here hir neuyn",  
 þai bad þat bald men suld be boune  
 To haue hir tite out of þe tounne,  
 And sune, with outhen oper rede,  
 692 þai staned hir vnto þe ded,  
 Scho was þe first þat suferd schame  
 For þe neuene[n]g of ihesu name  
 It was þaire custom, als men knew,  
 696 þat who so neuund þat name ihesu,  
 He suld be staned to ded als sone  
 And so was with þat woman done  
*De probatca piscina*  
 700 **F**ul many when þai saw þis sight  
 Honord þe tre with all þaire might,  
 And parto made þai more loueing  
 þan vntill any oper thing,  
 þarfore þe iews thought grete despite,  
 704 And to þat tre þai went ful tyte,  
 Out of þe toun þai did it draw,  
 For men þar in no might suld knaw,  
 For þai saw grete worde of it went,

[fol 80 col 2]  
 Maximilla  
 was her name  
 but as she  
 was sitting  
 by herself her  
 clothes took  
 fire and burnt  
 like tow

"Lord  
 Jesu she  
 said haue  
 mercy and pity  
 upon me  
 The Jews  
 were angry  
 that the  
 woman had  
 slandered  
 their God  
 by the  
 mention of a  
 new one  
 and bade bold  
 men turn her  
 out of the  
 town and  
 stone her to  
 death

So she was  
 the first  
 Christian  
 martyr  
 and all who  
 mentioned the  
 name of Jesus  
 were  
 commanded  
 to be stoned

Many who  
 saw this  
 sight  
 honoured the  
 tree with all  
 their might

The Jews took  
 offence at this  
 and drew the  
 tree out of  
 town,



	And men parto toke mekill entent	708
	And many men honord it mure,	
	þan goddes þat in þe iewu wære,	
	þarfore þai ordand þam omung	
	þat na more worde of it suld gang,	712
	Bot for vertu þat was þar-in	
	þai durst it nowþer breke ne brin,	
	In to a dike þai gan it last,	
	So to be wasted at þe last,	716
	þarfore in þat dike þai it did,	
	Bot god wald noght þe might war hid,	
	Sen þat so giete word of it went,	
	þarfore his sande parto he sent,	720
	Euer ilka day a seintane tyme,	
	Bitwix þe vnderon and þe prime,	
	His angels to þat haly tre	
	Ful oft sipes men might þam se,	724
	þai moued þe water in þat tide	
	And wesche þe tre on ilka side,	
	And all men þat war seke and sare	
	If þai in þat tyme might be þare,	728
	When þe water was moued swa,	
	Wha so might first in to it ga,	
	If he had neuer so mekill bale,	
	Hastily he suld be hale	732
	Thurgh vertu of þat haly tre,	
	þis was knawin in ilk cuntré,	
	For mani þat blind <i>and</i> croked ware	
	Hastily war þai helid þare,	736
	So when þe iews persayued right,	
	þat thurgh þe tre was schewid slike might,	
	þai said it suld noght lang be swa,	
	Out of þe water þai gan it ta,	740
	And ordand it to be a brig,	
	Ouer a-noþer bek to lig,	
	For so þai trowed þat mens fete,	

but were  
afraid to  
break or burn  
it  
So they cast  
it into a ditch

But every  
day between  
underon  
and prime,  
God's angel  
came to this  
[fol 80 b]  
tree and  
moued the  
water in the  
ditch,

and all that  
were sick and  
sore if they  
might only get  
into the water  
when it  
moued were  
cured of their  
sickness

Then the Jews  
took the tree  
out of the  
water

and turned it  
into a bridge  
over a beck "  
(brook), so

- 744 And bestes þat went by þe strete,  
 Suld cum and ga all ouer þat tre  
 So þat it suld wasted be,  
 For grete despite in hert þam thoght
- 748 Þat wonders thurgh it war wroght  
 Þus lay þis tre þare, als I tell,  
 Vntill þe sage quene, dame sibell,  
 Come to ierusalem on a ȝere,
- 752 Wisdom of salomon to here,  
 And by þat side hir gate was graid  
 Whare þis haly tre was laid,  
 And sone when scho þar-of had sight
- 756 Scho honord it with all hir might,  
 Kneland doune on aȝer kne,  
 Swilk vertu trowed scho in þe tre,  
 Hir clathes gert scho þar on lig,
- 760 And bare fete went scho ouer þe brig,  
 Thurgh prophecy þan þus scho said—  
 “Þis ilk tre þat here es laid  
 A verray signe wele may it seme
- 764 Of a domesman þat all sal deme,  
 Als lord and maister moste mighty,  
 Þus may þis signe wele signify”  
 Scho lended þare ay whils hir list,
- 768 Grete wit of salomon scho wist,  
 And seþin ogayne gan scho ga  
 To hir cuntré þat scho come fra,  
 And þat tre euer scho gan honowre
- 772 Þat seþin bare oure sauowre,  
 Þis haly tre lay in þat stede,  
 Vntill þat crist suld suffe[r] dede,  
 When dome was gifen ordand was he
- 776 Forto be hanged opon a tre,  
 Þat als a cros þan suld be wroght,  
 On swilk a tre þan had þai thoght,  
 Sone a iew stode vp in hy,

that it might  
 be worn out  
 by the feet of  
 men and  
 beast

Thus this tree  
 lay until  
 Dame Sheba  
 came to  
 Jerusalem to  
 hear of  
 Solomon's  
 wisdom

Passing over  
 this bridge  
 she honoured  
 it with all her  
 might

She laid her  
 clothes  
 thereon and  
 barefooted  
 went over the  
 bridge  
 She said the  
 tree was a true  
 sign of a  
 doomsman  
 who should  
 judge all men  
 as lord and  
 master

[fol 80 b  
 col 2]  
 This tree lay  
 in that place  
 until Christ  
 should suffer  
 death  
 He was  
 condemned to  
 be hanged on  
 a tree  
 fashioned like  
 a cross

The Jews  
think of the  
tree laid  
over the  
lake,

and from it  
they make a  
cross eight  
cubits long

When it was  
finished they  
took it to  
Pilate who  
was well  
pleased with  
their work

The cross is  
made but the  
nails are  
wanting  
The Jews run  
to a smith out  
of the town  
and bid him  
make three  
nails

The smith,  
believing  
Christ to be a  
true prophet

does not  
intend to  
make the  
nails

And þus he said thugh prophecy —

“þe kinges tre, I rede, ȝe take,

þe whilk ȝe laid ouer þe lake

To make a cros both large *and* lang

þe kyng of iews þai on to hang”

To þis þai all assented þan,

And rathly out of þe tounce þai ran,

þai toke þe tre þan þare it lay,

þe thrid part þai hewed oway,

And of þe rembnand haue þai made

A large cros, bath lang and brade,

Vij cubites þai made it lang

With outen þat in þe erth suld gang,

And aþer side of cubites thre

þat abouen þe heuid suld be,

When it [was] made þus at þaire will,

þe ceté sone þai broght it till,

To pilate went þai ful gude spede,

He held him wele paid of þaire dede

*De fabrice clauorum*

E cros es made, als it sall be,

Bot þan þam nedes nayles thre,

þe iews war ful redy boune

And ran for na[il]les in-to þe tounce,

Vnto a smith þai come ful sone

And bad, “belamy, bilue haue done,

Make thre nayles stif and gude

At naile þe prophet on þe rode”,

When þe smith herd þaire entent,

How þat ihesu suld be schent,

In hert he had ful mekyll wa

Obout þe nayles forto ga,

For of ihesu he vnder-stode

þat [he] was prophet trew *and* gude,

þarfore wele in his hert he thought

þat for him suld no nayles be wroght,

780

784

788

792

796

800

804

808

812

- He answerd þam with wordes fre  
 816 And said "ȝe gett none nailes for me,  
 God has sent on me his merke  
 So þat I may wirk no werk,"  
 In his bosum he hid his hand  
 820 And said he hurt it on a brand,  
 "Par-on," he said, "I haue slike pine  
 Þat I hope my hand to tyne"  
 Þan answerd þe iews kene  
 824 And said vnto him all in tene  
 "All for noght þou feynes þe,  
 All þi sare-nes will we se,  
 And bot we find þi tales trew  
 828 Ful sare it sall þi seluen rew"  
 Þus thai thret him in þaire saw,  
 And gert him þare his hand out draw,  
 Þan was þare schewed in þat place  
 832 Grete gudeness, thurgh goddes grace,  
 His hand semed als it war sare  
 And hurting had it neuer þe mare,  
 Þe iews saw þat it was so,  
 836 And namore said þai him vnto,  
 Furth come þan þe smithes whife,  
 A fell woman and full of strife,  
 By þe iews þare þai stode,  
 840 Scho spac hir husband litill gude,  
 "Sir," scho said, and loud gan cry,  
 "Sen when had þou slike malady,  
 ȝustereuen, when þe day was gane,  
 844 Euill on þi handes had þou nane,  
 And sen sekenes es sent to þe  
 Þir men sall noght vnserued be,  
 Þai sall haue nayles or þai ga,  
 848 Als sone my self sall þam ma"  
 Scho blew þe belise ferly fast,  
 And made þe yren hate at þe last

But he  
 answers the  
 Jews with  
 bold words  
 No nails you  
 get from me,  
 for I have  
 burnt my  
 hand on a  
 [fol 81]  
 brand,

and I expect  
 I shall lose  
 my hand

The Jews did  
 not beleve the  
 smith but  
 bade him  
 show them  
 his hand

which they  
 saw hurt as he  
 had said  
 (though in  
 reality it was  
 not)  
 So they made  
 no more ado  
 about the  
 matter  
 But out  
 came the  
 smith's wife a  
 cross grained  
 scolding  
 woman  
 By the Jews  
 she stood and  
 said little  
 good of her  
 husband  
 Since thou  
 art sick she  
 said these  
 men shall not  
 go away  
 unserved

So she set to  
 work and  
 made the  
 nails herself,

the Jews all  
the while  
lending her a  
helping hand

They were  
very roughly  
made but the  
Jews gladly  
took them

and brought  
them to  
Pilate

Þe iewes helppid hir forto smite	
So þat thre nayles war made ful tite,	852
Hir husband saw and stode ful still,	
He durst noght say þat scho did ill,	
Þai wai full giete and rudely wroght,	
Bot þarfore þai forsuke þam noght,	856
Bot sone, when þai þir nailes had,	
Furth þai went with hert ful glad,	
And hastily þai toke þe gate	
Vntill þai come to sir pilate	860

## IV

### FINDING OF THE CROSS

*De Inuencione sancte crucis*

- |   |  |   |
|---|--|---|
| <p>ME</p> <p>4</p> <p>8</p> <p>12</p> <p>16</p> <p>20</p> <p>24</p> <p>28</p> | <p>En aw to honoure euer omang<br/>         þe cros þat al our hele on hang,<br/>         And how þat haly tre was fun,<br/>         Was þis feste ordand and bigun,<br/>         þat tre vs aw forto do honoure<br/>         þat bare oure lord and oure sauoure<br/>         Whils Constantyne þe nobil king<br/>         Lifd here in erth in grete liking,<br/>         Trew he was, in dede and saw,<br/>         And lely lifed he in his law,<br/>         In Rome he regnid als Emperoure,<br/>         And gouerned it with grete honoure,<br/>         So in his tyme, trewly to tell,<br/>         All on þis maner it bifell —<br/>         Þe grekis and þe folk of barbary<br/>         Gederd ful grete cumpany,<br/>         Forto gif batail ogaynes rome,<br/>         And so by strenkit it to ouercum,<br/>         And when king Constantine herd tell<br/>         Off al þis fare, how it byfell,<br/>         In his hert he had grete drede,<br/>         For ful grete power gun þai lede,<br/>         He ordand him grete cumpany<br/>         Of men of armes and archery<br/>         His land with fighting to defend,<br/>         And to hald it fro his enmis hend,<br/>         And als he lay opun a night,<br/>         Bifore þat day þat þai suld fight,<br/>         Him thoght he lukid to heuyn on high,</p> | <p>[Harleian<br/>MS 4186<br/>leaf 149<br/>back, col 2]</p> <p>The Cross<br/>ought always<br/>to be held in<br/>honour</p> <p>Constantine<br/>was true in<br/>word and<br/>deed</p> <p>In Rome he<br/>reigned as<br/>Emperor</p> <p>The Greeks<br/>and folk of<br/>Barbary<br/>gathered<br/>together to<br/>fight against<br/>Rome</p> <p>When<br/>Constantine<br/>heard of this<br/>he was sore<br/>afraid</p> <p>but prepared<br/>to defend his<br/>land</p> <p>But as he lay<br/>upon a night<br/>before the<br/>day that they<br/>should fight<br/>it seemed to<br/>him that he<br/>looked toward<br/>heaven</p> |
|---|--|---|

and saw the  
Cross on  
which Christ  
died and a  
voice spake  
thus to him

"Arrange  
thine arms in  
this same  
manner then  
shalt thou  
overcome thy  
enemies  
In this sign  
put fully thy  
trust then  
shalt thou  
have no cause  
for fear for  
by this thou  
shalt have  
[leaf 150]

victory  
On awaking  
he was very  
joyful  
Up he rose  
with a light  
heart  
and went to  
Helena the  
noble Queen,  
and told her  
of his dream  
Full glad was  
she of the  
tidings  
and she  
caused a cross  
to be made to  
be carried  
before the  
Emperor

So he went  
forth to the  
war and  
through the  
Cross  
overcame his  
enemies

St Helena  
was very  
joyful that  
her son had  
returned safe,  
and with  
might and  
main  
honoured the  
Cross  
But of the  
Cross they  
knew nothing,  
nor indeed  
of Jesus

And in þe aire him thought he sigh  
þe same cros þat crist was on done,  
And a voice sayd þus to him sone

32

"Ordayne þine armes on þis kin wise,  
þan sal þou ouercum þine enmise,  
And in þis figure fully þou trayst,  
þan þar þe no thing be abaist,  
Mak þis in þine armes forþi,  
þan sall þou haue þe victori "

36

*In hoc vince*

He wakkend þan and was ful glad,  
For he so gude herting þan had ,  
Vp he rase with hert ful light

40

And to his moder he went ful right,  
þat was saynt Elyne þe noble quene,  
And tolde vnto hir ilkdele bidene ,

44

Of þis tithing scho was ful fayne  
And gert ordan, with al hir mayne,  
þat he suld haue swilk armes dight,

48

Als he had sene by gastly sight ,  
His awin armes sone down war laid  
And þe cros in his scheld purtraid,

Byfore him in batayle to bere,  
And so he went furth to þe were ,

52

And thurgh þe vertu of þe croyce,  
Als he was warned by gastly voyce,  
Al his enmis he ouer-come

And broght þe victori to Rome

56

Saint Elyne þan was wunder fayne  
þat hir sun was cumen safe ogayne,  
And þat ilk figure of þe rode

Honurde þai with mayn and mode ,  
Bot of þe cros no thing þai knew,

60

Ne no thing wist þai of Ihesu,  
Ne no thing wist þai what it ment  
þat þai honurd with gude entent.

64

- Pan king Constantine gert call  
 Of Iewry þe maisters all,  
 Forto enquire by þaire clergy  
 68 What thing þat signe suld signify  
 Þai said, "sir, lely we þow hete,  
 Byfor þis tyme was a prophete  
 Hight ihesuc, and [in] þis same Ceté  
 72 Was he hanged on swilk a tre,  
 Ful many men þarbi was mend,  
 And grete vertu þarof was kend,  
 Bot sone efter þe iews it hid,  
 76 For no might suld of it be kid,  
 And how it was hid sal þe here  
 Sir, it bifell in þis manere—  
 When ihesuc vnto ded was done,  
 80 Þe iews þan tok þaire counsail sone,  
 Forto hide þat ilke haly tre,  
 So þat it suld noght honurd be,  
 Vnder þe grete hill of caluary  
 84 Þore groue þai it ful priuely,  
 With two crosses þat theues on hang,  
 And also þe nayles þat war strang,  
 Al kest þai priuely in a pyt,  
 88 So þat no man suld of þam wit,  
 Þore haue þai liggen, on þis maner,  
 Sethin more þan two hundreth þere,  
 Sethin Tytus and vaspasian come  
 92 And destroyd mony iews of Rome,  
 For right als þai boght ihesu fre  
 For thritty penis of þaire moné,  
 So war þai sold to þaire enmy  
 96 Euer thritty iews for a peny,  
 On þis wise war þai al broght down,  
 Vnder þe Emperoure subieccione,  
 So þat no man wun þore sald  
 100 Of þe Emperure bot þai wald hald,

Then  
 Constantine  
 call'd  
 together the  
 masters of  
 Jewry and  
 asked what  
 the sign  
 signified.  
 They said  
 that before  
 this time  
 there was a  
 prophet  
 named Jesus  
 who was  
 hanged on  
 such a tree in  
 this same city.  
 Many were  
 healed  
 thereby and  
 recognised its  
 great virtue.  
 Soon after  
 the Jews  
 hid it  
 so that it  
 should not be  
 honoured

They graved  
 it under the  
 hill of  
 Calvary  
 along with  
 the crosses of  
 the two  
 thieves  
 [leaf 150,  
 col 2]

Here they  
 have lain  
 more than  
 200 years  
 After this  
 Titus and  
 Vespasian  
 came and  
 destroyed  
 many Jews,  
 for just as  
 they bought  
 Jesus for  
 thirty pence,  
 so were they  
 sold to their  
 enemies every  
 thirty Jews  
 for a penny



Far and wide  
are they sown  
No Jew has a  
house of his  
own

When Sir  
Adrian was  
Emperor of  
Rome the  
Christians  
were  
persecuted

He well knew  
where the  
Cross was hid,

for Christian  
men came to  
honour the  
holy place  
the Mount of  
Calvary

so he built a  
heathen  
temple upon  
the mount

No Christians  
ever after  
came there to  
pray so the  
Cross passed  
out of mind

Long after  
this temple  
was  
destroyed  
and the  
place was  
overgrown  
with thorns  
and briars  
[leaf 150  
back]

And sethin als wide als þu c1 saun  
Has no iew hous of his awyn,  
Swilk maystis was made þam omell,  
And efter þat tyme þus bitell — 104  
In Rome ane Emperoure was þan  
þat named was sir adrian,  
Cristen law wald he none ken,  
Bot euer distryed al cristenmen, 108  
þis Emperoure wele vnderstode  
Whore his elders had hid þe rode,  
And herby þeisayued he it ȝicht,  
For cristen men both day *and* night 112  
Come to honure þat haly stude,  
And bousomly þort made þane bude,  
þai honurd þe mount of calumy,  
In wirschip of þe cros namly 116  
And þis Emperoure of Rome  
Wist cristen men so þeder come,  
þe cros he wold noght þethin take,  
Bot þus he ordand for þane sake 120  
In þat same place to edify  
A temple for þaire maumetry,  
For cristen men suld þan forbere  
In þat stede to mak prayere, 124  
þan cristen men þat place refused,  
None of þam efter þeder vsed,  
And so it wurthed at þe last  
þe cros al out of minde was past, 128  
And þat was for no man herd say  
þarof ne in what stede it lay  
Lang efter þe temple of maumetry  
Was all distroyd fro Caluary, 132  
þan groued þe stede with thornes *and* breris,  
And of þe cros no thing men heris,  
For two hundreth ȝeres war omell,  
Bitwix þe tymes þat I of tell 136

- Pan Constantine was Emperoure  
 And rewlid rome with grete honoure,  
 Vnto him was tolde in þat tyde,  
 140 How þat þe iews þe cros gun hide  
 Vnto his moder he said in hi,  
 "Moder, sen we haue þe victori  
 And myne enmise þus er slone,  
 144 Thurgh vertu of þe cros allone,  
 And clerkis has told to ȝow and me  
 Pat criste was ded on swilk a tre,  
 Ful fayn I wold þat tre war soght  
 148 And sone vnto more honure broght"  
 Pan said his moder, saynt Elyne,  
 "Sun, for suth I sal noght fyne  
 Pat haly tre or I haue fun "  
 152 And sone hir way scho has bigun,  
 Furth scho went with faue menȝé,  
 To ierusalem, þat riche ceté  
 And when þe iews herd hereof tell  
 156 Pat þe quene come þam omell,  
 Grete wunder had þai albidene,  
 What thing hir cuming suld biȝene.  
 And al þe iews sone did scho call  
 160 To cum into þaire comun hall,  
 Þe sertayn suth hir forto lere  
 Of thinges þat scho wold enquire,  
 Here-fore þe iews had mekil dout,  
 164 Þai gedird togeder in grete rout,  
 And priuely þai ask þis thing,  
 What was þe caus of þe quenes cuming  
 And sum, als þai had herd of hir,  
 168 Said scho come for þe cros to spir,  
 Waron crist vnto dede was broght,  
 And ilkone said þai knew it noght,  
 So was þore ane þat hiȝht Iudas,  
 172 Pat grete mayster omang þam was,

Unto  
Constantine  
it was told  
how the Jews  
had hidden  
the Cross

Constantine  
tells his  
mother  
Helena that  
he would like  
to find the  
Cross upon  
which Christ  
had suffered

Helena  
determines  
to discover it

and goes to  
Jerusalem

When the  
Jews heard  
of hir coming  
they were in  
great fear  
and dread

Helena calls  
them into  
their common  
hall and says  
there are  
certain things  
which she  
wishes to  
know  
The Jews  
take counsel  
together as to  
what the  
questions  
might be

Some said  
that she had  
come to  
enquire about  
the Cross of  
Christ, but  
they said  
they knew  
nothing of it

Judas tells  
the Jews  
what Simeon  
his father had  
told him on  
his death bed

“ If any one  
enquires after  
the Cross, do  
not disclose  
where it is to  
be found,  
unless it be

[leaf 150  
back col 2]  
to save thy  
life

He told me  
where the  
Cross was  
commonly  
reported to  
be hid.”

Hereupon  
the Jews  
came before  
Helena,

who  
threatened to  
put them  
to death  
unless they  
made known  
to her where  
the Cross was  
hid.  
To show  
them that  
she was in  
earnest she  
caused a fire  
to be made

Sant simyon sun for suth was he,  
And Simyon was sun of zaché  
þis Iudas said, “sumdele I mene  
Of thinges þat here bifoie has bene, 176  
Simyon, my fader, als 3e sall here,  
Told vnto me on þis manere —  
When he wist wele sune forto dy  
‘Sun,’ he said, ‘herkin me in hy, 180  
A counsail sall I tel to þe,  
þe whilk I will you hald priué,  
If it bifall, sun, in þi liue  
þat any spn, oþn man oi wiuc, 184  
Or efter þe cros will þe ass,  
þat ihesu crist on hanged was,  
Or þai þarfoie do þe to dede,  
Tell þam vnto swilk a stede, 188  
þat now es waste *and* al vnkid,  
For þore I wote wele was it hid,  
And if þou may þi ded escheu,  
þan wald I þat no man it kneu’ 192  
þus tald he to me in what stede  
þai groue þe rode bi comun rede,  
Bot if we any oþer wise mai do,  
I rede we tel noman þarto” 196  
þan had þai meruail in þaire mode  
For þai herd neuer are of þe rode,  
þan come þai furth, ilkone bidene,  
In comun hall bifor þe quene 200  
Sone on þis wise scho said þam to—  
“Dose swith and chese one of þir two,  
Whethir 3ow es leuir to suffer dede,  
Or els to tel me in þis stede 204  
Whore cristes cros in erth es hid,  
And bot 3e do, als I 3ow bid,  
Ilkone 3e sall be brint þis day”  
And sone a fire scho did puruay, 208

- And when þai saw þe fyr on brede,  
 In þaire hertis þan had þai drede  
 Vnto þe quene al gun þai cry,  
 212 "Lady, of vs here haue mercy,  
 For we wote no thing how it was,  
 If any wote þan wote Iudas,  
 For he was ane old prophet sun,  
 216 Þe laws wele better mai he cun,  
 His elders war of þe alde state,  
 And of þaire werkes sumdel he wate"  
 Þan lete scho al þo oper go,  
 220 And Iudas toke hir vnto,  
 And for he wald tell no resoun,  
 He was done in depe dungeoun,  
 And þore he lay in mirknes grete,  
 224 Seuynd dayes, with outen drink or mete  
 For hunger he cried on þe seuynd day,  
 "Sawe me and I sall yow say  
 Where ȝe sall fynd þe rude tre,  
 228 Als my fader tolde vnto me,  
 Vnto me es þis mater dym,  
 Bot sum knawing I haue by him"  
 Fro prisun þan was Iudas tone,  
 232 And furth went with þam ilkone  
 Vnto þe mount of Caluary,  
 Þam folowd ful grete cumpany  
 And when þai come whore þai wald be,  
 236 Þan Iudas knehid down on his kne,  
 He said, "lord, þat all has in walde,  
 If tales be trew þat men has talde,  
 If þou be he þis werld bigan,  
 240 And verrayl es both god *and* man,  
 And of a maiden in erth was born,  
 Als sere prophetis haue said biforn,  
 Send us sum taking of þi grace,  
 244 To find þe rude tre in þis place,

This frightens  
the Jews, who

declare they  
know nothing  
of the Cross,

but that one  
Judas knows  
all about it

Helena takes  
Judas and  
lets the  
others go  
Because  
Judas was  
obstinate she  
cast him into  
a mirk  
dungeon,  
where he  
remained  
seven days  
without food  
On the  
seventh day  
he declares  
his  
willingness  
to disclose  
where the  
Cross is hid

[leaf 151,  
col 1]

Forth Judas  
goes to  
Calvary  
followed by  
a great  
company  
When he  
came where  
he wished  
to be he  
knelt down  
and prayed  
God to send  
some token of  
the Cross

As soon as  
Judas had  
done praying  
the hill above  
began to  
quake a  
great smoke  
arose and  
gave forth a  
sweet smell

Then Judas  
cried aloud  
Of a truth,  
Lord Christ  
thou art the  
Saviour of  
the world  
who was  
born of the  
chaste  
maiden  
unto Thy  
law I will  
betake me  
and for ever  
forsake the  
Jew's law "

Then they  
made Judas  
a Christian  
and changed  
his name to  
Quiriac He  
afterwards  
became a  
bishop  
They noted  
where the  
smell came  
from and  
grubbed  
about the  
place until  
they found  
three crosses.

Then Quiriac  
prayed God  
to send them  
the nails,

[leaf 151,  
col 2 ]

Wharon þi self wald suffer dede,  
If it be hid here in þis stede "  
Als Iudas þus gun his prayeis make,  
Þe hill obouen bigan to quake, 248  
And þarof 1ase a ful grete reke,  
Bot þat was ful wele smelland smocke ,  
Ful mekil mirth was þam omell,  
Fo[r] neuer man feld swetter smell , 252  
Pan Iudas fast bigan to cry,  
And he said ful stedfastly,  
*In veritate, christe, tu es redemptor mundi,*  
"In suthfastnes, lord criste, I trow, 256  
Þe sauoure of þis werld es þow,  
Þat born was of þe mayden chaste,  
And sall be euer of mightes maste ,  
Vnto þi law I wil me take, 260  
And þe Ieus law euer I forsake "  
Pan cristen man þai gan him mak  
And turned his name to Quiriak,  
Sethin was he Bisschop in hali kirik,  
And hali werkis oft gun he wirk  
Þai biheld whore þe smel come out,  
And fast grubed þai þore about ,  
So depe þai grubbed *and* so fast, 268  
Thre crosses fand þai at þe last ,  
Ane of crist both large and lang,  
And oper two þat theues on hang,  
Bot þore was noman þat knew 272  
Whilk was þe cros of ihesu  
Pan Quiriak prayd, with hert and hend,  
Þat god suld þam þe nailes send  
Þat nayled crist þe rude vnto , 276  
And sune when he had prayed so  
Thre nayles aperd vnto þare sight,  
In þe erth schineand ful bright ,  
Þai toke thre nayles *and* crosses thre 280

- And bare þam to þe riche ceté,  
 Ful mikel folk come þam ogayne  
 And of þare fare þai war ful fayne,  
 284 And on a bere þore gun men bring  
 A ded bodi vnto þe berying  
 Quiriak bad þam þat it bare  
 Set doune þe bere omang þam þare,  
 288 So forto proue þare, or þai pas,  
 Whilk of þa crosses custes was,  
 Quiriak fast vnto god prayd  
 And ane cros to þe cors he layd,  
 292 And sethin ane oþer he laid partill,  
 Bot ȝit euer lay þe bodi styll,  
 Þe thrid cros þan he toke forþi  
 And layd it vnto þe ded body,  
 296 And als sune als it neghed nere  
 Þe cois rase up both hale and fere,  
 And al þe folk þat saw þat sight  
 Loued god, with al þaire might,  
 300 And so þai past into þe toun,  
 With a fful fayre proccessioun,  
 Al loued þai god, with ioyful mode,  
 And saynt elyn scho bare þe rode,  
 304 Þan sone omang þam herd þai ȝell  
 A ful grete dyn of deuils of hell,  
 Þai cried, "allas and wayloway,  
 For dole what sal we do þis day,  
 308 Þe tre es funden whilk we suppose  
 Sall ger vs all oure pouwer lose,  
 For we haue power in no place,  
 Where men on þam þat takin mase,  
 312 Now mun oure power fro us pas,  
 Wo wurth þe while it funden was!  
 For fro þat figure bihoues vs fle  
 So with man kind ouercumen er we,  
 316 It puttes oway all oure powere,

and forthwith  
 there  
 appeared  
 three nails  
 shining in  
 the earth  
 Joyfully they  
 return to  
 the city  
 They meet  
 men bringung  
 a corpse upon  
 a bier  
 Quiriak bids  
 them set the  
 bier down

Then he laid  
 each cross  
 upon the  
 dead body

When the  
 thrid cross  
 touched the  
 corpse it rose  
 up whole  
 and sound

Forthwith  
 they passed  
 into the town  
 with great  
 procession  
 and St  
 Helena bore  
 the Cross

But a great  
 yell and din  
 of devils was  
 heard among  
 them crying  
 ' Alas and  
 welladay  
 what shall  
 we do this  
 day since the  
 Cross is found  
 and deprives  
 us of all  
 power in this  
 place?

Woe worth  
 the time it  
 was found!

But we care  
not for all the  
crosses men  
can make  
provided we  
can make  
them commit  
deadly sin

[leaf 151  
back, col. 1]

Thou  
wicked devil,  
said Quiriac  
'wend thy  
way into the  
deepest hole  
of hell  
evermore in  
dole to dwell'

Then the  
fendes  
vanished  
with a  
hideous cry

Queen Helena  
made a silver  
case adorned  
with gold  
and gems,  
and enclosed  
therein the  
Holy Cross

She built a  
church on the  
Mount of  
Calvary and  
put the Cross  
therein  
Men came  
from all  
quarters to  
honour the  
Cross, and  
many marvels  
were wrought  
by it.

So pat we mai noght negh it nere,  
Bot-if we may with any gyn  
Mak þam to do dedly syn,  
Pan with þam wil I wun and wake,  
For all þe crosses pat þai can make,  
Bot I may neuer no man spill  
With syn, bot-if þam seluin will,  
Asay I sall, with sere sutelté,  
To ger men syn and serue me"  
Quiriac said þan to þe fende  
"þou wikked deuil þi way þou wende,  
Vnto þe deppest hole of hell,  
Euermore in dole to dwell,  
For funden es now þe haly tre  
pat fellis þi pride and þi pousté"  
þe fendes þan with ludose cry  
Vanist fro þam ful sudanly,  
þan went þai furth with mern mode  
Vnto þaire temple þai bare þe rude  
þan þe nobil quene Eline  
Gert mak a case of syluer fyne,  
With gold and precius stones plenté,  
And closid þarin þat haly tre,  
And on þe mount of caluary  
Gert scho mak a kirk in hy,  
And þore scho set þe haly tre  
Of all men honord forto be,  
And sone when it was peder broght,  
Fro sere sides men peder soght,  
And ful grete grace was þore schewd,  
And grete releue to lerd and leude,  
Thurgh cristen land so es it kend,  
Pat fro þe fendes it mai us fend,  
So pat þai may do us none ill,  
Bot-if oure self assent partill,  
For in werld has he no powere,

Night ne day to negh us nere,  
 If we his werkis will forsake,  
 And cristes cros opou vs make  
 356 God *grante* us grace so to honoure  
 Þe cros þat bare oure sauoure,  
 Þat we may to þat blis be broght,  
 Whilk crist with his blode to us boght

The Cross  
 may defend  
 us from the  
 devil if we  
 keep ourselves  
 free from sin  
 Let us ever  
 honour the  
 Cross so that  
 we may be  
 brought to  
 that bliss  
 which Christ  
 purchased  
 with his  
 blood



## V

### THE UPLIFTING OF THE HOLY ROOD

For the confirming of our faith, and to the glory of our Lord, we honour with songs of praise two days in the year on account of the Holy Rood, (ever) since it was discovered

The Jewish folk hid it (the cross) with evil intention. They would not that this treasure (the cross) should become a comfort to men. But the blessed Helena afterwards discovered it there, through the revelation of Christ, as He marvellously had manifested it, and she divided the rood as the Lord had instructed her, and left one portion in that same city in which Christ had suffered, as the writings inform us, enclosed in silver, and she went home afterwards with the other portion of the precious tree to her dear son, in order to strengthen his faith.

Now we celebrate the day on which it (the cross) was found in honor of our Saviour, who would suffer on it. It is after Easter in the year's course, and we observe in harvest time with holy ministrations a second festival—that on which it (the cross) was brought again to Jerusalem, as we shall hereafter relate. It happened, unfortunately, as very often it still does, that the heathen nations invaded the land, and an impious king called Cosdrue came with a great army to the Holy Rood where Helena had placed it, in the aforesaid Jerusalem. Impiously bold, he harrowed then the land, and took the Holy Rood home to his own country. He was so uplifted and so wicked a ruler, that he would be God, and wrought then of silver a high steeple in the form of stone work, and with shining gems surrounded all the house, and in the



V

[PÆRE HALGAN RODE UPÀHEFEDNYS\*]

WE WURÐLAÐ MID LOF-SANGUM FOR URES GE-  
LEAFAN trymninge twegen dagas on geare drihtne to  
wurðmynte for þære halgan rode siððan heo afunden wæs

[Cotton MS  
Julius E vii  
leaf 155,  
back]

Þa iudeiscan hī behyddon mid hetelicum geðance noldon þ  
se maðm wurde mannum to frofre ac seo eadige helena hī eft  
þær afunde þurh cristes onwrigennesse swa swa he mid wund-  
rum geswutelode 7 to-dælde þa rode swa swa drihten hire  
gewissode 7 forlet þa ænne dæl on þære ylcan byrig þe crist on  
prowode swa swa us cypað gewritu mid seolfre bewunden 7  
wende ham siððan mid þam oprum dæle þæs deorwurpan  
treowes to hire leofan sunu his geleafan to getrymmenne

The Jews hid  
the Cross  
but Helena  
found it

She took  
home one  
portion of  
the precious  
tree

Nu freolsige we þone dæg þe heo on afunden wæs þam  
hælende to wurðmynte þe wolde on hire þrowian se bið ofer  
eastrum on ymbryne þæs gearas 7 we healdað on hærfest mid  
halgum þenungum operne freols-dæg on þam þe heo gefeod wæs  
eft to hierusalem swa swa we her æfter secgað Hit gewearð  
for yfelnyse swa swa for oft git bið þ þa hæðenan leoda þ land  
gehergoden 7 sum arleas cynning cosdrue gehaten com mid  
micclum here to þære halgan rode þær helena hī gesette on  
þære foresædan hierusalem gehergode þa þ land 7 þa halgan  
rode genam ham to his earde arleaslice dyrstig He wæs swa  
up-ahafen 7 swa arleas brega þ he wolde beon god 7 worhte  
þa of seolfre ænne heahne stypel on stanweorces gelicnyse 7

Two days are  
celebrated in  
honour of the  
Cross

Cosdrue  
invaded  
Jerusalem,  
and took  
away the  
Holy Rood

\* The title in the MS is 'XVIII KL OCTOBRIS EXALTATIO Sancte CRUCIS'

upper-story he wrought his throne all of red gold, and wonderfully drew out water by means of pipes, for he would cause rains, as if he himself were God. But he was nevertheless very foolish, for the rain might not be of service to any one. He laboured then still more to manifest his power, and bade the earth to be delved secretly with craft, so that horses ran constantly about the house through the secret trenches, dinnung with their feet, for he would work thunder. Nevertheless was he witless.

He sat then in the house as High God, and placed the Holy Rod beside his throne, as it were for a companion in his impiety. He then sat there from that time forth, and to his son he assigned all his kingdom. But Christ destroyed him. An emperor there was in those days, named Erachus, a Christian, of mature age, and undaunted in war, and he adorned his belief with good works, and honoured God's servants with benevolent mind.

Then came Cosdrue's son against the emperor Erachus, for he desired to win his kingdom in battle. Then it was settled between them both, that they two should boldly go to single combat on the bridge of the river, and he who should get the victory should wield the kingdom, without the loss of the men who had come with them. Then they all said that if any man would assist either of them, forthwith he should be seized and with crippled limbs should be cast into the river.

They then went both on the bridge together, and the believing (faithful) emperor killed the enemy of God, Cosdrue's son, and he afterwards wielded all his kingdom, and rode to Cosdrue. Then all the army joyfully submitted to Erachus, and he received them and brought them to baptism. And no one would make known to Cosdrue the battle (which had lately taken place), because he was hateful to all his people.

Then Erachus went up to the steep upper-floor, and quickly said to the impious Cosdrue these words: "Life I will grant thee if thou wilt forthwith believe now on the Saviour Christ, and wilt promise that thou wilt be baptized, and I will be thy friend, and I will let thee have this land in thy possession, if thou then dost otherwise thou shalt be put to death."

Then would not Cosdrue believe on Christ, and Erachus forthwith drew out his sword and beheaded him, and commanded him to be buried. He took his younger son, a boy of ten years old, and baptized him, and

mid \*scinendum gymnum besette eall þ hus 7 on þære upflora  
eall mid readum golde his cynestol geworhte 7 wundorlice mid  
þeotum wæter ut-ateah wolde renas wyrcean swylce he sylf god  
wære ac he wæs ful dysig forþan þe se rén ne mihte nane-  
gum<sup>1</sup> fremian He swanc þa git swiðor wolde geswutehian his  
mihte 7 het delfan þa eorðan digellice mid cræfte swa þ hors  
urnon embe þ hus gelome purh þa digelan dica dynigende mid  
fotum wolde þunor wyrcean gewitleas swa ðeah

\* [leaf 156]  
Cosdrue tries  
to be like  
God

<sup>1</sup> [MS  
manegum]  
and imitates  
miracles

He sæt þa on þam huse swa swa healic god 7 gesette þa  
halgan rode to his heahsetle up swilce him to geferan on his  
fracodnysse He sæt ða þær swa forð 7 his suna betæhte ealne  
his cynedom ac crist hine fordyde Sum casere wæs on þam  
dagum cristen 7 gelyfed erachus gehaten unearh on gefeohtum  
7 he his geleafan geglengde mid godum weorcum 7 godes þeowas  
wurpode mid wel-willendum mode

Erachus lived  
at this time  
He was a  
true  
Christian

Ða com þæs cosdruan sunu togeanes ðam casere wolde mid  
gefeohte gewinnan his rice Ða gewearð him bam þ hi beald-  
lice twegen to anwige eodon on þære éa brycege 7 seðe sige  
gewunne weolde þæs rices butan þæra manna lyre þe him mid  
comon Hi þa ealle gecwædon þ gif ænig man wolde heora  
oðrum fylstan þ man hine sona gefenge 7 foredum sceancum  
into þære éa wurpe

He came  
against  
Cosdrue's  
son,

Hi eodon þa begen on þære brycege togædere 7 se geleafulla  
casere alede þone godes feond cosdrues sunu 7 he siððan geweold  
ealles his rices 7 ráð him \*to cosdrue þa beah eall se here bliðe-  
lice to erachio 7 he hi underfeng 7 to fulluhte gebigde 7 nan  
man nolde cyþan cosdrue þ gewinn forðan þe he wæs andsæte  
eallum his leodum

and defeated  
him

\* [leaf 156  
back]

Erachus þa astah to þære sticolan upflora 7 cwæð to þam  
arleasan ardlice þas word Lifes ic þe geann gif þu anæðlice  
gelyfst nu on hælend crist 7 cwyðst þ þu wille to fulluhte  
gebugan 7 ic þin freond beo 7 ic þe læte habban þis land to  
gewealde gif þu þonne elles dest þu scealt deaþe sweltan

Þa nolde se cosdrue on crist gelyfan 7 erachius sona his swurd  
ateah 7 hine beheafðode 7 het bebyrgan 7 nam his gingran  
sunu siððan to fulluhte tyn wintra cnapa 7 him cynedom forgeaf

Erachus slew  
the unbeliev-  
ing Cosdrue

gave up to him the kingdom, and then delivered to his (own) army the high steeple, with all the silver, but he himself took the gold and gems into God's church. Then he carried the rood, with a procession of the people, again to Jerusalem, eagerly and joyfully.

Riding quickly, they came at last to the aforesaid city, and the emperor sat on a royal horse, as was most pleasing to him. But when he would enter (the city) then was the gate closed, so that the stones fell suddenly together, and so it was wrought into a wall.

Then were they terrified on account of that wonderful token, and forthwith looked sorrowfully to heaven, and saw our Lord's precious cross shining there, and God's angel bore it above the gate and thus said:

"When that the heavenly king, Christ Himself, entered in through this same gate to His own passion, He was not clothed with purple, nor adorned with royal crown, nor rode He through this stone gate on a steed, but on the back of an ass. He meekly rode as an example to men, that they should shun pride." And after these words the angel went up. Lo! then the emperor quickly alighted, thanking God for the lesson, and he took off his purple and his girdle of pall. Then he went with naked feet and took the rood, praising God with shedding of tears.

Then befell a divine miracle to the stone-work. When the emperor came with meekness to them, then the stones parted and the gate opened itself. There was also another marvel, so that a winsome (delightful) odor steamed on the holy cross, when it was on its way home, through the land and filled the air, and the people rejoiced on account of this, being filled with the odor.

No perfume could give out so delightful a smell. And then the emperor exclaimed with joy: "O thou marvellous rood on which Christ would suffer and quench our sins with His precious blood! O thou rood shining more than the bright stars of middle earth! Greatly art thou to be loved, O holy and winsome tree, thou wert worthy to bear the prize of all middle earth! Be mindful of this assembly which is here gathered together for the honour of God!"

Then the emperor exalted the Holy Rood in that same place in which it stood at first, before the impious king, Cosdrue, took it therefrom. On that day the true Saviour marvellously manifested His power through the illustrious cross, so that a dead man arose on that day, and four bedridden

betæhte ða his here þone heagan stypel mid eallum þam seolfre  
 7 he sylf genam þ gold 7 þa gymmas into godes cyrcan Ferode  
 ða þa rode mid þæs folces meniu ongear to hierusalem georne  
 mid blisse

Drachus  
 carries the  
 Cross back  
 to Jerusalem

H1 comon þa ætnextan caſſice ridende to þære foresædan  
 byrig 7 sæt se casere on kynelicum horse swa him gecwemast wæs  
 ac þa þa he inn wolde þa wearþ þ geat belocen swa þ þa stanas  
 feollon færlice togædere 7 wearþ geworht to anum wealle swa

H1 wurdon þa afyrhte for þam færlican tacne 7 beheoldon  
 sarige sona to heofonum 7 gesawon drihtnes rode deorwurðlice  
 þær seinan 7 godes engel h1 bær bufan þam geate 7 cwæð

A wonder-  
 ful  
 tol en appears  
 to him

þa þa se heofonlica cyning crist sylf inferde þurh þis ylce  
 get to his agenre þrowunge næs he mid purpuran gescryd ne  
 mid cynehelme geglenged \*ne he on steda ne rād þurh þis  
 stæne geat ac on assan hricge he rād eadmodlice mannum  
 to bysne þ h1 modignysse onscunion 7 æfter ðysum wordum  
 gewende se engel up Hwæt ða se casere caſſice lihte þancigende  
 gode þære wissunge 7 dyde of his purpuran 7 his pellenan  
 gyrlan eode þa mid nacodum fotum 7 genam þa rode mid  
 agotenum tearum god wurþigende

\* [leaf 157]

Wearð þa godes wundor on þam weorc-stanum þa ða se casere  
 com mid eadmodnysse to þa toedon ða stanas 7 geopenode þ  
 get Wæs eac oþer wundor swa þ wynsum bræð stemde on  
 þære halgan rode þa þa heo hamwerd wæs geond þ land 7 þa  
 lyfte, afylde 7 þ folc þæs fægnode afylde mid þam bræðe

Eraclius  
 enters the  
 city with  
 befitting  
 humility  
 A winsome  
 odor steams  
 from the  
 Cross

Ne mihte nan wyrt-bræð swa wynsumlice steman 7 se casere  
 þa clypode mid blysse Eala þu wundorlice rôd on þære ðe  
 crist wolde þrowian 7 ure wita adwescan mid his deorwurpan  
 blode Eala þu seinende rôd swiþor þonne tungla mære on  
 middan earde micclum to lufigenne halg treow 7 wynsum þe  
 wurþe wære to berenne ealles middan-eardes wurþ gemunde  
 þisne heap þe her gegaderod is gode to wurðmynte

The  
 Emperor s  
 address to  
 the Cross

þa ahof se casere þa halgan rode up on þære ylcan stowe þe  
 heo on stod æt fruman ær þan þe se arleasa cynincg cosdrue h1  
 gename On ðam dæge geswutelode se soðfæsta hælend wun-  
 dorlice mihte þurh his þa mæran rode swa þ an dead man aras

The exalta-  
 tion of the  
 Rood

ones were there wonderfully healed, and ten lepers from their lingering disease, and many maniacs regained their senses. And many sick ones were healed of various diseases at the Holy Rood for the honour of Christ. And the emperor afterwards performed many good deeds there, and endowed God's churches with lands and sustenance, and restored God's praise. He went then to his royal seat to Constantinople, with great faith meditating upon God's greatness. Now is the day called in Christian books *Exaltatio Sanctæ Crucis*, that is in English speech, Uplifting of the Holy Rood, because that it was exalted with great honour on the foresaid day to the honour of the Lord.

It is nevertheless to be noticed that it (the cross) is widely distributed, by means of frequent sections, to every land. But the spiritual token (signification) is with God ever incorruptible, though the tree be cut in pieces. The heavenly sign of the Holy Rood is our banner against the fierce devil, when we bless ourselves boldly through God with the sign of the cross and with right belief.

Though a man waver wonderfully with his hand, nevertheless it is not a blessing except he make the sign of the holy cross, and forthwith the fierce fiend will be terrified on account of the victorious token. With three fingers must a man make the sign and bless himself for the Holy Trinity, which is a glory-ruling God. Sometimes priests say that Christ's betrayer (traitor), the impious Judas, shall not hereafter be condemned in the great day (of doom) to the deep hell, and they say that he may excuse himself to Christ, as if he of necessity committed that treachery against Him. But against that we say that Christ's word is not false. He said concerning Judas, that it were better for him that he were not born, than that he should be His betrayer. Neither the Jews nor that secret traitor were compelled by God to that horrible intention, but when that Christ, who seeth all things, saw their evil will, He then turned it to good, so that their wickedness became to us for salvation. Each man who does evil with evil intention is guilty before God, though he may benefit some, and each man who does good with good will, hath his reward of God, though he may do harm to some by it, because the righteous judge giveth to each the reward according as he himself might determine (will) and his will might dictate to him. Now are the Jews and the shameless

on þam dæge sona 7 feower bedrydan þær wurdon wundorlice gehælede 7 tyn lic-þroweras fram heora langsumum broce 7 fela \*wode menn heora gewit underfengon 7 manega untrume fram myslicum cōpum þær wurdon gehælede æt þære halgan rode criste to wurðmynte 7 se casere siððan fela goda gedyde þær 7 godes cyrcan gegodode mid landum 7 bigleofum 7 godes lof geedniwode Ferde ƿa to his cynestole to constantinopolim mid micclum geleafan godes mærcða smeagende Nu is se dæg gecwæden on cristenum bocum *Exaltatio Sancte crucis* ƿ is on engliscre spiæce upahedefnyss þære halgan rode forþan þe heo wæs ahafen mid healicum wurðmynte on þam foresædan dæge drihtne to lofe

\* [leaf 157  
back ]

Brachus  
returns to  
Constanti  
nople after  
celebrating  
the Up lift  
ing of the  
Holy Rood "

Is swa þeah to witenne ƿ heo is wide todæled mid gelomlicum ofcyrfum to lande gehwīlcum ac seo gastlice getacnung is mid gode æfre ā unbrosnigendlic þeah þe se beam beo to coruen ƿ heofonlice tacn þære halgan rode is ure gūðfana wīþ þone gramhcan deofol þonne we us bletsiað gebylde þurh god mid þære rode tacne 7 mid rihtum geleafan

The Holy  
Rood is our  
banner  
against the  
devil

Þeah þe man wafige wundorlice mid handa ne bið hit þeah bletsung buta he wyrce tacn þære halgan rode 7 se reða feond biþ sona afyrht for ƿam sige-fæstan tacne Mid þrym fingrum man sceall senian 7 bletsian for þære halgan þrynnysse þe is þrim-wealdend god Hwilon cwepað preostas þæt cristes læwa iudas se arleasa eft ne wurðe forðemed on þam micclan dæge to þam deopan helle 7 cwepað ƿ he mage wið crist hine betellan swilce he neadunge gefremode ƿ facn wið hine Ac we cweðað þær togeanes ƿ cristes word ne bið leas he cwæð be þan iudan ƿ him wære betere ƿ \*he geboren nære þonne he his læwe wære Næron þa iudeiscan ne se dyrna læwe þurh god geneadode to ƿam gramhcan geþeahthe ac þa þa crist geseah se þe gesihð ealle þing heora yfelan willan þa awende þe hit to gode swa ƿ heora yfelnyss us becom to hæle Ælc man þe yfel deþ mid yfelum willan is scyldig wið god þeah þe hit sumum fremige 7 ælc man þe god deð mid godum willan hæfð his mede æt gode þeah þe hit hearmige sumum for þan þe se rihtwisa dema deð ælcum þa mede be þam þe he sylf wolde 7 his willa him dihte

How the  
sign of the  
Cross should  
be made

\* [leaf 158 ]

Judas and  
the Jews will  
be punished  
for their  
treatment of  
Christ



## VI

### HOW ÞE HALI CROS WAS FUNDIN BE SEINT ELAINE \*

\* [Tarfax  
MS 14 Bod  
Lib fol 88 b,  
art 63]

We all ought  
to honour  
the Cross

The Jews  
hid the Cross  
from the  
Christians

For 200 years  
it lay hidden

<p><b>O</b>f þe rode now for to rede  <i>ihesus criste</i> he be mi spede,          þat þare-on suffred sorouful pine          to lause vs fra our wiper-wine ,</p>	4
<p>we agʒi to buxumli hit bere,          for hit of bote is our banere,          baþ on bodi <i>and</i> in hert,          againe alle our care hit is our quert</p>	8
<p>quen <i>ihesus þer</i>-of was vn done,          þe iewes hid hit efter sone          fra cristen men hit to blinde ,          laþ ware ham þai suʒde hit finde,</p>	12
<p>þai wiste þe cristen walde hit kepe          for þi in erþ þai grofe hit depe          vnder erþ, <i>and oþer</i> twa          quare-on þe theuis hang on squa ,</p>	16
<p>þe ryt rode þai went to dille          out of þe cristen mennus skille,          þat if wiþ chaunce men on ham hit          quilk þai sulde haue þai sulde noȝt witt</p>	20
<p>bot <i>crist</i>, þat nane is to him like,          walde noȝt late his dere relike,          squa noteful þing, squa lang be hid,          þat he ne walde þat hit ware kid</p>	24
<p>quen hit had bene ȝ hundre ȝere          vnder erþ, þat druri dere,          to bote of baþ our saule <i>and</i> life,          he did hit be fundin þorou a wife</p>	28

- a duȝti wife, þat hiȝt Elme,  
 was moder of king costantine,  
 ho fande hit, qua-sum wil wite hit now,  
 32 herkin *and* I sal tel hit ȝou  
**A**ls in stori I red *and* fande,  
 quen costantine was luande  
 of rome þen was he emperour,  
 36 agame heȝin folk stiȝe in stoure,  
 be-tid a tide þat heȝin lede  
 come him batail for to bede,  
 sa mikil folk þai wiȝ ham led  
 40 þat costantine was sare a-dred  
 þai come tille him þat ilk niȝt  
 atte þai sulde on þe morne fiȝt  
 ¶ A man þat selcoup faire was graide  
 44 come to þe kinge *and* þus he saide —  
 “costantine loke vp *and* se  
 til heuuen-warde *and* conforte þe”  
 he lokid vp *and* in þat siȝt,  
 48 he sagħ [þar] cristis crosse ful briȝt,  
 a titel sagħ he þar-on lye,  
 “here-in þou salle haue victorie”  
 þen did þe kinge make [of] a neyuen<sup>1</sup>  
 52 suche a cros as he sagħ in heyuen<sup>2</sup>,  
*and* vp in traup he ras stedefast  
*and* brapeli on his faas he brast,  
*and* did þat cros be-for him lede  
 56 *and* felled doun þat cursid lede,  
 þai felle, þai fied þa wiȝer-wine,  
 þe victorie has kinge costantine  
 þorou þe croice *and* cristis niȝt,  
 60 *and* þorou þaire stedfast traup in [d]niȝt  
**P**en sende þe king constantine  
 sandis til his moder eline  
 for to do seche, wiȝ-outen hone,  
 64 þe cros þat crite on was done,

Helena  
found it

Constantine  
is about to  
fight a battle  
with heathen  
folk

[fol 89]

In the night  
he sees a  
divine  
manifestation  
of the Cross

<sup>1</sup> read *an  
even*

<sup>2</sup> read *heuuen*

By this token  
he gains the  
victory over  
his enemies

He sends his  
mother to  
look for the  
Cross

Benciras and Ansiers were her messengers	to finde þat hali tree sum quare and make a kirke be raisid þare benciras and ansiers, þei twa men was messagers, þai ware sende to þe quene fra rome, bot herkenis how þai gaue dome þis lauedi had þen hir wip	68
The story of the good goldsmith who owed a Jew a sum of money, and who was to forfeit its weight in flesh if he did not pay the debt when due	a cristen man, was gode goldsmyþ, quat þing þat ho him of walde mouþ[e] atte hir deuise make he couþe, bot pouer he was of litil aȝt and to a iew mikil he aȝt a sounme of money for to amount, and askid him ful harde a count, þe couenand was made ful harde and saide he made him suche forwarde, if he his money muȝt noȝt gett, þat he sulde ȝilde him for his dett þat ilk weȝt at þer was lesse he sulde ȝilde of his awen flesse	72
The debt was not paid, and the Jew demands the penalty	þe dai Is past, þe dette vn-quyt, þe bodi be hous be leue for hit þe cristen dred ful sare þe pine, bot þe iew walde neuer fine	84
1 MS has iew altered to cristen	baȝ to þe quenis court þai come, þe iew þrali bad gif him dome sharp grundin knife in hande he bare, þe cristen <sup>1</sup> stode nakid be-for him þare, þai walde for money had him boȝt, bot grante of þe iew gatte þai noȝt, of raunsoun na mare þen a riȝshe walde he take bot of his flesshe	88
Benciras and Ansiers try the case	¶ Saide benciras and ansiers — “þou sal haue broþer al þi fers, þe quene has biddin vs to deme And al þat resoun is to queme,	100

say vs how þou wil him dȳt  
*and* we salþe giue þe dome ful riȳt "

¶ "how," saide þe iew, "bot be my lay,  
 104 þat weist þat euer I can or may,  
 his eien first putt out I sal  
*and* his hende smite of wiþ al,  
 tonge *and* neise wil I noȳt saue,  
 108 til atte I al my couenande haue "

¶ þe messagers him gaf ansquare  
 "þen semis hit noȳt þou wil him spare,  
 take þou þe flesshe we deme þe,  
 112 squa atte þe blode mai sauid be,  
 a drope of blode if atte þou tine  
 we gif þou dome, þe wrange is þine,  
 al if his flesshe was salde *and* boȳt  
 116 his blode to selle neuere he þoȳt,  
 þe fallis þe flesshe, we ar wele knawen,  
 kepe him þe blode þat is his awen "

¶ þen saide þat iew, "be saint driȳtne  
 120 me þink þe wers part is mine,  
 to take þe flesshe if I assay  
 þen þe blode wil ryn a way,  
 for done ȳe haue me wiþ þour dome,  
 124 *and* þat make ȳe romains of rome,  
 maugrefe þer-fore mote ȳe haue,  
 alle þat suche a dome me gaue "

¶ benciras þen saide, "*parfay*  
 128 alle has þis court herde þe missay,  
 me *and* my felaw sir ansiere,  
 þou has missaide riȳt foule here,  
 we wil missay þe na wiȳt,  
 132 bot ellis of þe we wil haue riȳt,  
 þe lauedi, for ho did vs leue,  
 ho bad vs riȳtli dome to giue,  
*and* þe soþ we haue þe saide,  
 136 þer-fore þou dos vs now vpbraide "

The Jew says  
 that he shall  
 first put out  
 his debtor's  
 eyes, then cut  
 off his hands;  
 next his  
 tongue and  
 nose

The judges  
 tell him to  
 take the flesh  
 but no drop  
 of blood

The Jew says  
 that he is  
 getting the  
 worst of the  
 bargain, for  
 the blood  
 must run  
 away if he  
 cuts the flesh  
 ' A curse on  
 you for your  
 decision  
 against me "

The judges  
 answer that  
 they are  
 determined to  
 do what is  
 right

- [fol 89 b]
- ¶ þe lauedi bad, wiþ outen lite,  
 iugement on him þai sulde gñe tite,  
 for sicure was ho þan of site,  
 þat þe cristen man was quite 140
- They  
 condemn the  
 Jew and  
 declare his  
 goods to be  
 forfeited to  
 the queen
- þe iew was dampned, so at þe quene  
 sulde al his catel haue be dene,  
 In hir merci his tonge to take,  
 þat in hir presence suche wordis spake 144
- þe iew him þuȝt selcouþ tene  
 atte þis dome at was sa kene,  
*and* saide on hiȝt, atte al muȝt here,  
 “me ware leuer ȝou to lere 148
- The Jew then  
 offers to show  
 them where  
 the Cross is  
 if they release  
 him from this  
 penalty
- ¶ “god wate frende,” þen saide eline,  
 “þou sal be quite of alle þi pine 152
- if þou wil do as I þe bid,  
 to shew vs quere þat cros is hid”  
 “lauedi,” he saide, “be my lay,  
 þe soþ ȝet can I noȝt say, 156
- He asks time  
 to make the  
 necessary  
 inquiries
- bot sette me a certaine day  
 þat wiþ my maistris speke I may,  
 I salle þe bringe tipande of hit,  
 þe quilk bleþeli þou walde witt” 160
- ¶ “Gladli,” ho saide, “here I þe hiȝt  
 of a day respite *and* a niȝt,”  
 ¶ saide elaine, “certis bot þou hit finde 164
- ¶ þe iew him sped tawarde his tide,  
 ouer his day durst he noȝt bide,  
 na selcouþ if he dred him sare,  
 he wiste þe quene walde him noȝt spare, 168
- Helena tells  
 him that he  
 shall lose his  
 eyes if he  
 does not find  
 the place of  
 the Cross
- On the day  
 appointed he  
 came before  
 the queen  
 and bids her  
 follow him  
 without  
 delay
- til hir he went better spede,  
*and* saide, “lauedi I know my dede,  
 priuely be hous vs fare,  
*and* folowes me wiþ-outen mare.” 172

- þar-fore he went him sone in hy  
 vn to þe mount of caluary,  
*and* oþer folk went wiþ þe quene,  
 176 þiðder þai went al bedene  
 ¶ sone quen þai þaire praier makid,  
 þe erþ vnder ham hit shakid  
 þen saide þe iew þat al þis herde,  
 180 "criste þou art sauour of þis werde!"  
 his clapis he kest, al bot his serke,  
 to make him nemil vn-to his werke,  
 siþen he toke a spade in hande,  
 184 lange he dalue, bot noȝt he fandē,  
 ¶ quen he riȝt depe had dellu[n] sare,  
 mare þen xx fote or mare,  
 þai fandē iȝ crossis, an was þat ilke,  
 188 bot wiste þai noȝt quilk was quilk,  
 þe quilk muȝt be þe lordis tre,  
*and* quilk muȝt be theus be  
 wiþ mikil ioȝ *and* mikil gle,  
 192 to þe toun þai bare þa þre,  
 þer ware þai done in certaine place,  
 for to a-bide our lordis grace  
 A boutē midward of þe day *and* mare  
 196 a dede man cors forþ þai bare,  
 saint elaine made hir praier þare,  
 so did al þe folk was þare,  
 þat crist sulde ham taking shaw  
 200 his awen dere tree to knaw  
 on aȝer tree þe cors on rane,  
 bot alwaiȝ lay hit stil as stane,  
 ¶ þe þrid þai touchid wiþ his hide,  
 204 *and* vp he rase wiþ-uten bide,  
*and* spac wiþ a bliþ voyce,  
*and* þus gatis he haild þe croice —  
 "god loke þe cros precious þinge,  
 208 on þe hange þat heiest kinge,

He brought  
the queen  
and other folk  
to Calvary

The Jew with  
spade in hand  
set to work,  
and after  
digging  
twenty feet  
or more he  
found three  
crosses

They carried  
the crosses to  
the town  
with great joy

About mid  
day they  
tested the  
crosses by a  
dead body

As soon as  
the corpse  
touched the  
Cross of  
Christ it rose  
to life, and  
addressed the  
Cross

- menskid wiþ his flesshe was þou,  
 of alle trees maste of vertu ,  
 he has þe halghed at mast con ken,  
*and þe salle mensk al cristen men "* 212
- ¶ þis miracle sene wiþ mani man,  
 þai bare hit to þe temple þan ,  
 þe Iewes to þe baptim ran,  
 þer was cristenen mani a man 216  
 quen þat cros was broȝt in  
 men muȝt se þinge is ȝet to myn,  
 for þat tree þat hit of was shorne,  
 as talde is in þis boke be-forne, 220  
*and* al was in þat temple lay,  
*and* ȝet was funden þer þat day ,  
 hit ȝalde of hit sa squete a smel,  
 how gode hit was can I noȝt tel , 224  
 þe smelle ouer al þe temple spred,  
*and* þer-wiþ amendid ilka sted ,  
*and* bi þat smellinge muȝt man se  
 hit was shorne of þat ilk tree 228
- ¶ a Iew þat mikil had herde *and* sene,  
 he talde þe soþ vn-to þe quene,  
*and* saide, his eldris talde him be dene,  
 quatkin a tree hit sulde haue bene , 232  
 quen ho had herde al his resoun,  
 þen can ho make hir orisoun,  
 þat god witering sulde sende hir sone,  
 whar ho sulde þat cros done 236
- ¶ our lorde hir sende an angel wise,  
*and* bad hir dele hit in foure partise ,  
 þe tane sulde in þe temple lende,  
 to rome men sulde þe toþer sende, 240  
 til ahsaundre to bere þe þrid,  
 þe firþ to bere hir Seluin mid,  
 to costentine wita hir to wende,  
*and* alsqua did þat lauedi hende 244

The Cross is  
carried to the  
Temple

The tree of  
which the  
Cross was  
taken was  
still in the  
Temple and  
gave out a  
sweet smell

by which its  
connection  
with the  
Cross was  
manifested

[fol 90 ]

God bids the  
queen divide  
the Rood into  
four parts  
One part was  
to be left in  
the Temple  
another part  
was to go to  
Rome the  
thrid to  
Alexandria,  
and the  
fourth to  
Rome

- ¶ In foure pecis þai hit smate,  
 of þe quiche got hit wate,  
 þai did riȝt w<sup>ith</sup> ȝ as god ment,  
 248 til rome *and* alisaundre ham sent,  
 þe prid þai left in þat cité,  
 as in stede of auctorité,  
 þe firþ led hir wip eline  
 252 vn-to hir sone king costantine,  
 to mete hir ȝode mani baroun,  
 wip grete *and* faire processoun,  
 wip-in þe kirke of saint sophie  
 256 *per* haue þai sette hit richelie,  
 was neuer ȝet na tree in lande  
 sa riche ne sa faire shewande,  
 Men was wonte to come to se  
 260 at ilke paskis þat hali tree  
 daies ȝij ham sette for stage  
 þe emperour wip his baronage,  
 ¶ a-pon þe day of mandee,  
 264 þe riche quene wip hir meyne,  
 a-pon þe friday efterwarde<sup>1</sup>,  
 of pardoun for to serue hir part,  
 þe clergi on þe seterday,  
 268 þat kepers ware of cristen lay,  
 wip-outen case *per* daies þre  
 þis cros was þen, *and* man mote se,  
 ¶ *and* hit was talde of mani man,  
 272 at a licour *per*-of ranne,  
 þat wip betinge was bote of bale,  
*and* sekenes driuers to make ham hale,  
 a vessel, þat hit ware noȝt tint,  
 276 stode vnder þat licour for to hint,  
 for to dele vn-to þe vnfere,  
 to sende ouer al þe cuntree sere  
 P<sup>E</sup> grace of god is grete *and* gode,  
 280, þat ȝiuis vs ensauple of þe rode,

The queen  
divided the  
Rood as she  
was bidden

She took a  
portion of it  
to Rome and  
placed it in  
the *Kirke of  
St Sophie*

The ceremony  
connected  
with the  
finding of  
the Cross  
occupied  
four days

<sup>1</sup> MS *after  
warde*

A liquor ran  
from the  
Cross and  
healed many  
sick folk

Some of the  
liquor was  
caught in a  
vessel and  
sent into  
divers  
countries



	ma myztes has our lorde wrozt pen ani man mai pink in pozt bot man of traup is squa vnsely, pai traw nozt bot pai se wiþ ey , <i>and</i> þat vnnepis wil þai traw, wiþ-uten signe of grete vertu me pink, if 3e þe soþ haue sozt, þat syn þe werlde was first wrozt, miraclis of þe crossis myzt has oft standen in stede <i>and</i> rízt, ouer <i>and</i> vnder, rízt <i>and</i> left, in þis compas god has al weft ,	284
But since the world has been made miracles of the Cross have appeared right and left, in diverse places	¶ bot-if man of him-selue be blinde, vm pink him wele he sal hit finde, þe liknes of þis tree sa trew was in þe alde laghe, be for þe new, <i>and</i> in þe new laghe alsqua sere, þat sum ar gode of for to here	288
The Cross is mentioned in the Old Law	¶ I pink þis is þat tree of blis þat ríztwisnes to bundin is had adam fundin hit atte hande, par-wiþ he muzt had life lastande , þat plauntid hit is in paradis <i>and</i> dos þe dede vp for to rise	296
This tree (of the Cross) was planted in Paradise	¶ <i>and</i> adam, quen he wrozt had woghe, vnder þis tree he him droghe, þat did him god to resoun <i>and</i> did him hope of pardoun þe blode of abel hit crid als, quen him had slaine his broþer fals , wiþ-in þat cry was grete þing hid, þat in þis cros now is kid <i>and</i> dede, for soþ, had bene noe, had nozt him saued þat tree of foure corners þe arche was made, als has þe cros of lange <i>and</i> brade ,	300
Adam took shelter under it when he had sinned		304
The cry of Abel's blood came from it, when slain by his brother		308
The four corners of Noah's ark were made of the wood of this tree		312
		316

- þe dore of þe arche a-pon þe side,  
*and* þer was ihesus wounded wide,  
 qua wil vm-þinke him in his mode  
 320 mai finde mani takenis of þe rode  
 ¶ Our lorde gaf moises a wande  
 to wirke maistrī wip in hande,  
 sum time was hit worme, sum time ȝerde,  
 324 as men I-noghe has saide *and* herde  
 þat wele be takenid þat cypres,  
 þer-of was warnis[t]<sup>1</sup> moises,  
 baþ in worde *and* in dede  
 328 quen israel of egypt ȝede,  
 of þat blessed lambis blode,  
 a cros was made in signe of rode,  
 þa at cros had on ham diawen,  
 332 our lorde ham sauīd as for his awen,  
*and* al þa oper ware bot tint  
*and* taȝt vn-to þe angels dint  
 ¶ quen þe nedderes þat ware fel  
 336 stanged þe folk of israel,  
 quen þai welk in wildernes,  
 vnder þe warde of sir moyses,  
 a nedder was sette a-pon a tree,  
 340 þat quen þe stanged muȝt se  
 þe nedder on þe tree þer hange,  
 þai ware alle warisht of þaire stange  
 ¶ quen þai saghe, as þai did oft,  
 344 moises lift his hende on loft,  
 þe quilst he helde his hende on croice,  
 ay herde his awen folk þe voice  
 ¶ quen strife was a-boute presthede,  
 348 in þe dais a-mange þe iewes lede,  
 to xij men taȝt þai wandes xij,  
 ilkan merkīd his him-selue,  
*and* saide quilk wande beris blome  
 352 sulde haue þe presthede wip dome,

Moses's wand  
came from  
this tree

<sup>1</sup> MS *warms*

At the  
Exodus we  
read that the  
Israelites were  
saved by the  
sign of the  
[fol 80 b]  
Cross

Moses raised  
up a cross  
in the  
wilderness,  
by which  
those who  
were stung  
by adders  
were healed

In the  
dispute about  
the priesthood  
twelve wands  
were chosen,  
each one  
bearing a  
mark

The  
priesthood  
belonged to  
him that had  
a cross upon  
his wand

per florisht an, as ȝe haue herde,  
pe cros a-pon þat ilk ȝerde  
¶ Heliseus on oper-wise  
did a dedeman for to rise , 356  
pe staf þat he a-pon him did  
pe crosse hit bare to tak in hede

Dauid, when  
he went to  
fight with  
Golhath, bore  
a token of  
the Cross

¶ quen dauid fajt againe þat etin  
has he noȝt his staf for-ȝetin , 360  
vu to pe bataile he hit bare,  
muȝt na kinge squorde do mare

The sign of  
Tav betokens  
the Cross

pe signe of tav in alde lawes  
be-takenis cros in our dawes, 364  
pe men at þar wip blessed waie  
hit helped ham fra mis fare ,  
tav *and* cros bap ar as an,  
bot tav has ȝerde a bouen nan 368  
of croice in pe alde testament

The Cross is  
1 MS *qua-*  
*sum*  
the banner of  
Holy Kirk

was mani bisening, qua to cowde tent,  
¶ croice is, qua sum<sup>1</sup> wil or nay,  
baner of hali kirk to-day , 372  
man has noȝt herde þat fole be lorne  
þat hali crosse has wip ham borne  
bot has be tid, bap now *and* are,  
pe lesse folk ouer-come pe mare, 376  
per croice was stad atte ani fȝt,  
if pe dude be tane wip rȝt

Of the Cross  
the first man  
and woman  
was made

Of cros to telle for-gete I noght,  
of cros pe formast man was wroȝt, 380  
of cros pe first of alle wifis ,

By the Cross  
we were  
redeemed

of cros god boȝt our saule liuis,  
per on he gaf him-self raunsoun,  
*and* of him-self made gunfanoun 384  
pe cros of medicine beris bote,  
bap in frute *and* als in rote ,  
in cros hit was for vs pe flour  
þat we haue þorou sa grete honour 388

- a riche liknis ay beris hit,  
 hit is þe heued of hali writte,  
 foundement of our clergie,  
 392 rewle hit is of haly vie  
 makid hit is of foure and þre,  
 now is hit talde bot for a tree,  
 nokis foure *and* trees þrin,  
 396 syn þe þrid was done þer in  
 In trees þrin *and* faure parates  
 I vnderstande þe vij artis,  
 of iij *and* ij, qua tellis eyuen,  
 400 he sal hit noumbre make of vij  
 pou do to gedder x *and* ij  
 þe laghis twin sal pou finde squa,  
 In x sal pou finde þe halde,  
 404 in tale of twa þe new is talde  
 man has on croice his schaping knawen,  
*and* he him selfe on vij is drawen,  
 þap in bodi *and* saule, I say,  
 408 þe bodi of elementz twies tway,  
 þe saule hit has of strengthis þrin,  
 þat takin of cros þai bere wip in  
 ¶ quen god þat ordeins alkin state,  
 412 of alle in his for-þoȝt he wate,  
 ferlely puruaied he an,  
 a cros of tree *and* noȝt of stane,  
 bot þat was for to make mende  
 416 of þe tree þat was defende  
 his cros he has wroȝt with craft,  
 hit beris schap til alkin shaft  
 wele did moises þat hit fande,  
 420 *and* dauid als þat fot þe wande,  
*and* salamon þat fel hit did,  
*and* ho þat hit fande, quare hit was hid,  
 elaine at squa gerne hit soȝt,  
 424 *and* til our note now has hit broȝt,

The Cross is  
 the head of  
 Holy Writ  
 the  
 foundation of  
 our clergy  
 and the rule  
 of Holy Life

It is made up  
 of four (nails)  
 and three  
 (woods) by  
 which we may  
 understand  
 the seven arts.  
 Multiply  
 four by three,  
 and it gives  
 us the sum of  
 the Old and  
 the New Law  
 (ten  
 command  
 ments of the  
 Old Testa-  
 ment two of  
 the New)  
 Man is  
 composed of  
 seven  
 elements the  
 body of four  
 and the soul  
 of three.

There is a  
 good reason  
 why the Cross  
 was made of  
 wood and not  
 of stone

The world is  
full of the  
name and the  
smell of the

[fol 91 b ]

Cross

St Helen  
found the  
nails,

and worked  
them up into  
the bridle of  
Constantine,

<sup>1</sup> MS *sim*

and many  
were con-  
verted by it

Constantine  
bore them  
about for  
three years

✱

The nails are  
now at  
St Denis

This story is  
now finished  
Whoso can  
tell this tale

<sup>1</sup> MS *sim*

better let him  
do so  
I tell it as I  
found it  
There are  
many divers  
stories of the  
Rood

ho delt hit wisely as ho wilde,  
þat al þis werlde hit is fulfilde  
of þe name *and* of þe smelle,  
for þi is gode *þer*-of to telle 428  
Elne ne walde noȝt for lete  
þe naylis, in hende *and* fete  
þat driuen ware , ful ȝorne ho soȝt  
til ho ham fand, fund ho noȝt, 432  
a werk of ham ho wioȝt ful fine  
In bridel of king costantine ,  
was na cristal als briȝt,  
ne sa shene to mani siȝt , 436  
quidder-sum<sup>1</sup> he ferde þat sire,  
þe bridel briȝtnes bare of fire ,  
mani þat sagh þat bridel briȝt  
turned to þe *grace* of goddis miȝt 440  
costantine ham bare iȝ ȝere,  
quen he droghe til his endinge nere,  
out to þe bridil he ham laȝt,  
*and* to be side þe crois ham taȝt, 444  
þat mani vertu siȝen wroȝt,  
þorou miȝt of crist þat vs boȝt ,  
at costantine noble *and* in fraunce  
god has made mani mustraunce 448  
¶ At saint denis is his croun,  
wiȝ þa nailis redy boun ,  
mani man come seke *and* sare  
at þaire hele had fundin þare 452  
¶ now þe crois is broȝt til ende,  
þe crois miȝt mote vs defende ,  
qua-sum<sup>1</sup> þis tale can beter tende,  
for cristis loue he hit amende , 456  
þis tale, queȝer hit be il or gode,  
I fande hit writen of þe rode  
mani tellis diuerseli,  
for þai mai finde diuerse story, 460

- ¶ þat fandē þe crois he hȳt Iudas;  
made biſshop of þe toun he was,  
and his name was turnid þus,  
464 þat he was calde quiriacus  
¶ quen fundin was þis hali crois,  
þe warlaghe saide on-loft with vois  
“a ha Iudas! quat has þou done,  
468 þou has me greued, I warne þee sone  
at þou did þat cros kipe,  
þou salle rew hit mani siþe,  
þorou hit ware mani saulis myne,  
472 þat I am ferde now to tyne,  
noȳt for-þi I wil noȳt nyte,  
ful wele I sal þi dedis quite,  
a-noþer kinge gaine þe sal rise  
476 þat sal make þe to grise,  
and do þe suffer sa mykil shame,  
at þou sal nite ihesu name,  
and þis was saide be tirand an  
480 þat quiriac was of siþen slan  
¶ þat findis cry quen Iudas herde,  
neuer þe mare was he ferde,  
bot waried he þat quiper-wine,  
484 and saide, “crist þat is lorde myne,  
he deme þe in-to helle depe,  
euer in wellande wa to wepe”  
þat hali crois, I of haue red,  
488 quar-on ihesus for vs was spred,  
hit is our shilde and our spere,  
againis þe feinde for to were,  
ilk day in were we weinde  
492 bot þat ihesu vs grace sende,  
þorou þe crois a-gaine þe fende  
to be our socour at our ende

Some say  
Judas found  
the Cross,

and that  
Satan was  
enraged  
thereat

The devil  
threatened  
1 MS *didis*  
Judas with  
his vengeance

Judas bade  
the fiend  
depart into  
hell deep,  
“ever in  
boiling woe  
to weep”

The Cross is  
our shield and  
spear against  
the devil  
It will be our  
succour at our  
ending day

## VII

### EXPOSITION OF THE HOLY ROOD\*

\* [Harl 4196  
leaf 177  
col 2 ]

There was a  
king of Persia  
named  
' Chodroas,"  
who had a  
son and heir  
and many  
servants

Every city and  
town were  
under his  
hand  
He set up a  
throne and  
commanded  
his subjects to

[leaf 177 b,  
col 1 ]  
call him the  
King of kings  
God and Lord  
of lords

<sup>1</sup> Read *molde*  
He was not  
satisfied with  
this only, but  
went to  
Jerusalem  
and threaten  
ed the  
Christians  
and destroyed  
their  
churches

He took his  
journey  
towards the  
Holy Sepul  
chre with the  
intention of  
destroying it  
but turned  
back for fear

*In festo exaltacionis sancte crucis*

A king sum tyme in cuntre<sup>e</sup> was,  
Pat had to name king chodroas,  
A sun he had pat was his ayre,  
And oper menzé many and faire 4  
Of þe cuntré of pers was he king,  
And all þe land at his dedeing  
He gert ilk ceté and ilk toune  
Vnto his biding be so boune, 8  
Pat in a trone up he him sett,  
And cumand þam with-owten lett  
Pat king of kinges þai suld him call,  
And allso god grettest of all, 12  
And lord of lordes both loud and still,  
And none on melde<sup>1</sup> mete him untill  
Zit was noght þis in pat sesowne  
Inogh till his confusione, 16  
Bot to ierusalem he went,  
And said all suld be schamely schent  
Pat trowed on crist or on his lay  
Par-to he dose all pat he may, 20  
In ierusalem þaire kirkes he stroyde,  
And cristen men ful gretly noyed  
He toke his wai þan to þe graue  
Whare crist was layd pat vs sall saue, 24  
It to destroy with all his mayn,  
Bot for ferdnes he turned ogayne,  
And durst do no thing at þe kyrk,

- 28 Bot wikkedly þus gan he wirk  
 Saint Eline þe nobill quene,  
 Pat lang bfore his tyme had bene,  
 Fand þe cros<sup>1</sup> þat men cald þe rode,
- 32 Pat ihesuc died on for oure gude,  
 And to ierusalem scho it broght,  
 And graithed it þare als hir gude thoght,  
 In siluer and go[l]d al bidene,
- 36 For þat it suld be kepid clene,  
 And þat same kirk gert scho make  
 Coriosly for þat cros sake,  
 For men suld hald þat haly tre
- 40 In honore als it aw to be  
 Bot þis ilk king chosdroass<sup>2</sup>,  
 When he wist whare þis ilk cros was,  
 He gert his men with grete maystry
- 44 Haue it forth with him in hy  
 Out of ierusalem ceté,  
 And broght it whare him liked to be  
 When he was þus cumen hame ogayn,
- 48 Of his iorné he was ful fayne,  
 And hastli þan<sup>3</sup> gert he dight  
 A faire toure all off siluer bright,  
 He made it nobilly for þe nanes,
- 52 Within all ful of precius stanes  
 A trone of gold þarin he sett,  
 With precius stanes all ouer plett,  
 And þarein gert he gayly dyght,
- 56 Like son and mone and sternes bright,  
 Also zit gert he mak þarin  
 Propirtese by preué gyn,  
 Pat it was like untill a heuyn,
- 60 And rayn þarfro cumand ful euyn  
 And preué whustils war omang  
 Made euyn like to angels sang  
 Pare in þat toure als him gude thoght,

The Cross that  
 the noble  
 queen Helena  
 had found she

<sup>1</sup> MS *cors*  
 brought to  
 Jerusalem,

and adorned  
 it with silver  
 and gold

For the  
 preservation  
 of the same  
 she made a  
 church where  
 men might go  
 and honour  
 the holy tree

<sup>2</sup> MS *choso*  
*roass*

This impious  
 king when he  
 knew where  
 the Cross was  
 took posses  
 sion of it and  
 carried it  
 awgy with  
 him to his  
 own country

<sup>3</sup> MS *þant*  
 He raised a  
 fair tower of  
 silver adorned  
 with precious  
 stones

Therein he set  
 a throne of  
 gold orna-  
 mented with  
 precious  
 stones

By represen-  
 tations of the  
 heavenly  
 bodies he  
 made the  
 tower look  
 [col 2]

like heaven,  
 and caused  
 rain to  
 descend  
 therefrom  
 He even imi-  
 tated the song  
 of angels by  
 means of secret  
 whistles



In this tower  
he raised a  
seat for him  
self and set  
the Holy Cross  
beside him  
There he sat  
like a god and  
bade all his  
subjects call  
him such  
He assigned  
the kingdom  
to his son

For many a  
day he  
practised his  
cursed  
'maumetry  
leading the  
folk in the  
devil's law  
Thus with the  
devil we will let  
him dwell and  
of his son we  
will now talk  
Erachus  
lived at this  
time a noble  
and Christian  
king

He had a wife  
and children  
and led his life  
in Christ's law  
The son of  
'Chosdroas  
was envious of  
the Christian  
king's  
renown,

and made  
preparations  
to fight  
against  
him, and to  
destroy him,  
if possible

Erachus  
hearing of  
this, gathered  
together a  
large Christian  
company to  
defend his  
kingdom

The two  
armies met at  
a certain place  
near a river

A sege untill him self he wroght,	64
And þare he gert with mekill pride	
Set þe haly cros him biside	
Þar als a god he sat in stall,	
And so he bad men suld him call	68
His kingdom and all his rialté,	
Vntill his sun haly gaf he ,	
And on þis wise þat curst caytiue	
In maumetry wald lede his lue	72
And so he did full many a day	
Ledeand þe folk in fendes lay	
Þus with þe deuil we lat him dwell,	
And of his son I sall now tell	76
A nobill king of cristendum,	
Þat namen was herachum,	
Was gouernowre of grete [empire]	
Souerainly als lord and syre ,	80
Childer he had and worthy wife,	
In cristes law he led his life	
Þan þis son of chosdroas	
In his hert euill angerd was	84
Þat þis cristen king had name	
More þan he or his sire at hame	
Þarfore he ordand him in hy,	
And gaderd a grete cumpani	88
Of sarzins by his assent ,	
And with ful grete ost es he went,	
With þis cristen king to fight,	
And to destroy him if he might	92
Bot sone erachus herd tell,	
Of þis falsched how it bi-fell	
He ordand him full hastily	
Of cristen men grete company	96
Bot als it was oure lordes will,	
When ather come oþer vntill,	
In place whare þai swid batayl take,	

- 100 On þis wisse gan þai couenant make  
 A water was þam twa by-twene,  
 And a brig all ouer it clene  
 Þe sarzyn was mekill of brede and lenth,  
 104 And traisted mikill in his awin strenkth  
 Þarfore þis forward gan he ma  
 To do þe batail bitwix þam twa  
 And þat þe cristend man suld mete him  
 108 In middes þe brig was ouer þe brim,  
 And wheper so might maistri win  
 On his side suld þe bataill bliu,  
 And he suld haue in his pousté  
 112 All þat þai bath had, land and fe  
 To þis couenant assented þai bath,  
 And þarto band þai þam with ath,  
 Þat if þaire men on owþir side  
 116 Come forto help þam in þat tide,  
 Þai suld be cut for þaire iornay,  
 Þaire armes and þaire legges oway,  
 And so be kasten in þe flode,  
 120 And saue þam suld none erthly gude  
 When bath þe sides war sworn þar-till,  
 Þis couenant lely to fulfill,  
 Þe twa lordes<sup>1</sup> on þe brig<sup>2</sup> met,  
 124 And aþer hard on oþer set  
 Ful fast þare faght þai tow in fere,  
 And none oþer durst negh þam nere  
 Þan cristen men, with hertes fre,  
 128 Prayed to ihesu crist, þat he  
 Suld send þaire prince þe victory,  
 Als he for þam on rode wald day,  
 And all þai praied þan with a voice —  
 132 “Thurgh vertu of þi haly croyce,  
 Whar-thurgh þou wan þe victori  
 Of þe fende, oure fals enmy,  
 Þou grante þis day oure prince to wyn

The son of  
 ‘ Chosdroas ’  
 proposed to  
 Erachus to  
 decide the  
 contest by a  
 battle between  
 the two on the  
 bridge of the  
 river  
 The Sarasin  
 was great in  
 breadth and  
 length and

[leaf 178,  
 col 1]

trusted much  
 in his own  
 strength  
 He who came  
 off conqueror  
 was to have  
 the other’s  
 possessions

To this plan  
 both con-  
 sented and  
 bound  
 themselves  
 with an oath  
 to cripple and  
 throw into the  
 stream any  
 one who  
 should come  
 to their  
 assistance

<sup>1</sup> MS *lorde*  
*lordes*

<sup>2</sup> MS *bring*

The two lords  
 met on the  
 bridge of the  
 river and set  
 hard on each  
 other

The Christians  
 with one voice  
 prayed that  
 their lord  
 might have  
 the victory  
 over the false  
 Sarasin

Christ heard  
them and gave  
His faithful  
servant the  
victory  
<sup>1</sup> MS *euere*

When the  
heathens saw  
that their  
master was  
killed they  
were so  
terrified that  
they swore  
new oaths to  
stand with  
Eraclius in  
evil and good  
and with  
hert and  
hand  
Willingly they  
promised to  
become  
followers of  
Christ

[col 2]

Eraclius  
received them  
with joyful  
heart and  
had them all  
baptized that  
very day

<sup>2</sup> So in MS  
Then Eraclius  
set out for  
Persia and  
on his way he  
induced the  
people to  
become  
Christians  
Those that  
refused were  
put to death

þe maistri ouere zon fals saizyn " 136  
On þis manere all prayed þai fast,  
And ihesuc herd þam at þe last,  
And ordand to his trew serwand  
Of þe sarzin to hawe ouer<sup>1</sup> hand, 140  
And to destroy him in þat plice  
Blisced be he þat gaf slike grace  
Sone when þe sarzins saw þis sight,  
How þaire maister to ded was dight, 144  
Swilk drede in hert had þai ilkane,  
þat þai oblist þam noght allane,  
To hald þe couenand made byfoine,  
Bot new athes all haue þai sworn, 148  
With eraclius forto stand,  
In ill and gude, with hert and hand,  
And wilfully all hale hete þai,  
Forto leue on cristes lay, 152  
And forto bycum cristen men,  
And crist for þaire god euer to ken  
Sone when eraclius saw þat sight,  
He resayued þam with hert ful light, 156  
And counsaild þam with wordes fre,  
þat þai suld all baptist be,  
And trow in crist with gude entent,  
And to his saw all þai assent 160  
So war þai baptist all þat day,  
And lifed euer in cristes lay  
Veraclius<sup>2</sup> when þis was done,  
In to pers puruaid him ful sone, 164  
And with him all þat cumpany  
þat bifore lifed in maumetry  
And als he went thurgh out þat land,  
All þe folk þat he þare fand 168  
Ouper war þai baptist sone  
Or els þai war vnto ded done  
þus conquest he all þat cuntré,

- 172 Till he come tyll pat same ceté,  
 Whare Cosdroas so sitand es  
 Als a god in grete reches  
 Into þe toure he went full sone
- 176 And fand him sitand in his trone,  
 Dubbed obut with pricius stanes,  
 And dight ful nobilly for þe nanes  
 Biside him stode pat haly tre
- 180 Pat þai had soght so forto se,  
 And souerainly for þat tre sake,  
 Wirschip to him gan þai make  
 Þan cosdroas was full affraid,
- 184 And þus Eraclius to him said —  
 “If þo will haue þi life in land,  
 Als I say sall þou vnder-stand,  
 For þou has done þis tre honore,
- 188 Pat bare ihesu oure sauore,  
 All if þou did it noght for him  
 Vnto þe grante I life and lym  
 At þe reuerence of þis haly tre,
- 192 If þo will trow in ihesu fre,  
 And forsake all þi mawmetry,  
 Pat þou and þi folk yn affy,  
 And turn þe unto ihesu crist,
- 196 And in his name will be baptist,  
 Þi life in land þan haue þou sall  
 And all þi kingdom still withall  
 And if þou will noght do þis rede
- 200 With my swerd þou sal be dede”  
 Þis sarzin wald noght turn his mode,  
 To leue his fals goddes for no gude  
 Þarfore Eraclius ful sone
- 204 Strake of his heuyd with-oute hone,  
 And bad pat he sul[d] haue berung,  
 By-caus pat he had bene a king  
 Þan þai toke pat haly tre,

He came to  
 the city of  
 “Cosdroas”  
 where he  
 found the  
 emperor  
 sitting like a  
 god on his  
 throne

Beside him  
 was the Holy  
 Cross  
 When  
 Eraclius smen  
 saw that sight  
 they did  
 honour to  
 “Cosdroas  
 for the sake of  
 the Cross  
 Eraclius thus  
 spake to the  
 heathen king  
 Forasmuch  
 as thou hast  
 done honour  
 to the Cross of  
 Christ I will  
 spare thy life  
 if thou wilt  
 forsake all thy  
 mawmetry,

and turn to  
 Jesus Christ  
 and be  
 baptized

If thou wilt  
 not follow my  
 advice with  
 mysword shalt  
 thou be slain  
 The heathen  
 king refused  
 to become a  
 [leaf 178 b,  
 col 1]  
 Christian  
 therefore  
 Eraclius struck  
 off his head  
 without more  
 ado

With hymns  
and noble  
1 MS of  
songs they  
took the  
Cross and  
carried it  
away with  
them

As they drew  
near Mount  
Olivet which  
is on the way  
to Jerusalem,  
they came  
close to the  
gate of the  
city where  
Jesus entered  
when he came  
thither to  
suffer pain

Much folk of  
the town had  
assembled to  
see the  
procession of  
the Cross

Erachus rode  
with much  
pride along  
with his  
nobles

But when  
they  
attempted to  
enter the city  
the gates  
closed like a  
wall of stone,  
and they saw  
no signs of any  
mode of  
entrance

Sore afraid  
were they  
when they saw  
this miracle  
2 MS *Era-  
chus*

With ful grete solempnité, 208  
And bare it<sup>1</sup> furth so þam omang,  
With himpnes and with nobil sang  
And all þe folk þan war ful glad,  
Þat þai þis haly tre þus had 212  
Hamward þai toke þe way in hy,  
With mekill mirth and melody,  
And als þai come in þe strete,  
Doun ouer þe mownt of olyuete, 216  
Als it fell in þare iornay,  
To ierusalem þe redy way,  
Graithly furth þai held þe gate,  
Vnto þai come till þat ilk zate, 220  
Where ihesuc cust went in ful playn,  
When he come þeder at suffer payn,  
And mekill folk of þat same toune,  
Þat war cumen with processiwne, 224  
For wischip of þe haly tre,  
And sum þat reall sight to se,  
Erachus him self gan ride  
Bfor þe prese with mekill pride, 228  
And oper lordes þat with him ware,  
Þe haly cros oma[n]g þam bare  
And þus, with grete solempnite,  
Entred þai to þat ceté 232  
Bot when þai neghed þe zates nere,  
Þis meruail fell on þis manere  
Þe zates, þat bfore war wide,  
Closed samyn sone in þat tyde, 236  
Þat kenying of zate was þare nane,  
Bot all closed alls a wall of stane,  
So þat þai might no takning se,  
On whilk syde þai suld haue entré 240  
Sone when þai saw þis wonder dede,  
In þare hertes þai had grete drede  
Erachus<sup>2</sup> and oper ma,

- 244 When þai saw þat it was swa,  
 Þai praied ihesuc oure sawiowre  
 In þat case þam to socoure,  
 Thurgh uertu of þat haly tre,
- 248 Þat þai might win to þat ceté  
 Þus praied þai all with drery steuyn,  
 Heueand up þaire heudes till heuyn ,  
 And als þai loked so up on hight,
- 252 Þai saw ane angell schineand bright,  
 Euyn opon þe wall standand,  
 And þe signe of þe cros in his hand ,  
 He stode obouen whare þe zate suld be,
- 256 And þir wordes on þis wise sayd he  
 He said, "when crist of heuyn king,  
 Þat lord es of all erthly thing,  
 Þis same wai to þis cete went,
- 260 Þare forto suffer<sup>1</sup> grefe turment,  
 In at þis zate he toke þe way,  
 Bot he come all on oper array  
 Grete hors for him none ordand was,
- 264 Bot sitand on a simple ass ,  
 He was noght cled in kinges clething,  
 Bot pouerly went he in all thing ,  
 He went noght with grete minstralsy,
- 268 Bot in his prayers ful preuely  
 Ensaumple suthly forto gif  
 To þam þat in his law wald lif,  
 In him to trow with trew entent,
- 272 And mekely to wende als he went"  
 When þis was said, he went up euyn,  
 With grete light, till oure lord in heuyn  
 Þe Emperoure þan Erachus
- 276 Ful hertly thanked dere ihesuc ,  
 And all þe folk þat with him waie  
 War ful fame of þis ferly fare  
 Sone of his stede doun es he light,

Erachus and  
 his company  
 then prayed to  
 God for help  
 to enter the  
 city

[col 2 ]

As they  
 looked up to  
 heaven they  
 saw an angel  
 shinning bight  
 standing on  
 the wall with  
 the sign of the  
 Cross in his  
 hand and  
 thus he spake  
 to them  
 ' When Christ,  
 heaven's king  
 entered this  
 city by this  
 gate, he had

<sup>1</sup> MS *suffer*

no great  
 horse but  
 rode on a  
 simple ass

He was not  
 clad in king's  
 clothing but  
 went in  
 poorly—not  
 with great  
 minstrelsy  
 but with  
 secret  
 prayer

Having thus  
 spoken the  
 angel  
 ascended to  
 heaven  
 The emperor  
 thanked God  
 for the in-  
 struction he  
 had received

He then got  
 off his horse,

cast off all his  
gay clothing  
his crown and  
ornaments

and bare  
footed bore  
the Cross on  
its way  
<sup>1</sup> MS *cors*

Then the  
gates opened  
wide and  
they entered  
with solemn  
song

The Cross  
was restored  
to its former  
place  
That day  
many miracles  
were wrought  
by virtue of  
the Cross  
Blind men got  
their sight,  
crooked men  
were made  
[leaf 179,  
col 1]  
straight the  
dumb and  
deaf were  
healed and  
devils were  
chased out  
of many

Unto Christ  
be honour for  
ever and ever<sup>1</sup>

And kest of all his clething bright, 280  
His corown and his kinges array  
And his dubbing he did oway,  
And barefot went he on his fete,  
Bereand þe cros<sup>1</sup> by þe strete 284  
And on þis maner did þai all  
And when þe king come nere þe wall,  
It opind and wex zates wide,  
Als it had bene bifor þat tyde 288  
þai entred þan with solempne sang,  
Ful mekill mirth was þam oma[n]g,  
And þe cros bare þai þam bitwene,  
Till þe stede whare it bifore had bene, 292  
And up þai set it really,  
And honord it als was worthi  
þat day þare, thurgh þe cors allane,  
War miracles wroght ful maniane, 296  
Of sere blind men þat had paire sight,  
And crokid men war made ful right,  
Of *parlesy* war helid grete wane,  
And dum and defe ful maniane, 300  
And leprous men had hele in haste,  
And out of many war deuils chaste  
þus war þai held ful grete plenté,  
Thurgh vertu of [þat] haly tre, 304  
þat bare ihesu oure sawiowre,  
Vnto him be euer honowre

## VIII

### DISPUTE BETWEEN MARY AND THE CROSS\*

\* [Vernon  
MS fol 315 b,  
col 3]

*Disputacio inter Mariam et Crucem, secundum Apocrafum*

#### I

- O ure ladi freo ,  
on Rode treo ,  
made hire mon  
4 Heo seide on þe  
þe fruit of me  
is wo bigon  
Mi fruit I seo  
8 in blodī bleo  
Among his fon,  
Serwe I seo ,  
þe veines fleo  
12 from blodī bon  
Cros ! pou dost no troupe ‘  
On a pillori my fruit to punne,  
He hap no spot of Adam sinne ,  
16 Flesch and veines nou fleo a twinne,  
Wherfore I rede of routhe

Our gracious  
lady made the  
following  
complaints  
against the  
Rood tree —  
On thee my  
fruit is woe  
begone

My offspring  
is fastened to  
a tree, spot  
less as he is  
Alas! flesh  
and veins are  
comen twain  
and there  
fore am I sor  
rowful

#### II

- Cros þi bondes schul ben blamed,  
Mi fayre fruit þou hast bi-gyled ,  
20 þe frutes Mooder was neuere a-famed,  
Mi wombe is feir , founden vn-fuyled  
Chyld whi artou not a-schamed

I the mother  
of my child  
was never  
defamed my  
body is fair  
and spotless



Great Jews  
sinned and  
thou didst die  
for their wild  
works  
I melt in  
mourning for  
my offspring  
is defiled

By great Jews  
is he crucified  
and dies for  
man a guilt

On a pillor to ben I-piled?  
Grete Iewes þus weore gramed, 24  
And dyede for heore werkes wyled,  
In mournyng I may melte '  
Mī fruit þat is so holi halwed,  
In a feeld is fouled and falwed, 28  
Wiþ grete Iewes he is galwed,  
And dyeþ for Monnes gelte

## III

On account of  
the great  
Jews gallows  
was upreared

A deadly  
drink O  
Cross thou  
gavest to the  
Lord of life  
His veins did  
burst through  
the torture

Defiled is my  
son that  
never tres  
passed, with  
thieves that  
ever loved  
not  
Why shall my  
son be nailed?

For grete Iewes galwes were greipede,  
þat euer to Robbyng Ronne ryf, 32  
Whi schal my sone on þe beo leid,  
þat neuer nuyzed mon nor wyf?  
A drinke of dep sopliche seid,  
Cros þou zeuest þe lord of lyf 36  
His veynes to bursten wiþ þi breid,  
Mī fruit stont nou in a strong stryf,  
Blod from hed is hayled,  
Fouled is my fayre fruit, 40  
þat neuer dude tripet ne truit  
Wiþ þeues þat loueden ryot and ruit,  
Whi schal my sone be nayled?

## IV

Thou, O  
Cross art  
made to bear  
fools full of  
sin  
My son should  
be excused  
and never  
ought his  
blood to run  
on thee  
With thieves  
must he hang  
far in fen

Men may  
know me as  
a sorrowful  
mother

þow 3 Iugement þou art en-loynet 44  
To bere fooles, ful of sinne  
Mī sone from þe schulde beon enscoynet,  
And neuere his blod vppon þe rinne,  
But nou is truþe wiþ tresun teynet, 48  
Wiþ þeoues to honge, fer in fenne,  
Wiþ feole nayles his limes ben feynet,  
A careful Moder men mai me kenne,  
In Bales I am bounde ' 52

Pat fruit was of a Mayden boin,  
 On a peoues tre is al to torn,  
 A Broche porw-out his brest bo[r]n  
 56 His holi herte hap wounde

The Virgin's  
 child is torn  
 [fol 316]  
 asunder on  
 a thief's tree

## V

Tre pou art loked bi þe lawe  
 Peoues traitours on þe to d[e]ye,  
 But now is troupe wiþ tresun drawe,  
 60 And vertu falleþ in vices weye,  
 But loue and treuþe, in soþfast sawe,  
 On a treo traytours hem teye,  
 Vertu is wiþ vices slawe  
 64 Of alle vertues my sone is keye,  
 Vertu swettore þen spices '  
 In fot and hond bereþ blodȝ prikke,  
 His hed is ful of þornes pikke,  
 68 Þe goode hongep a-mong þe wikke,  
 Vertu dyep wiþ vices

Truth is dis-  
 torted by trea-  
 son and  
 virtue is fallen  
 in the way of  
 vice (i.e. is  
 treated like  
 vice)  
 Traitors the  
 love faith  
 and sooth  
 fastness on  
 the tree

In foot and  
 hand he bears  
 bloody  
 wounds  
 His head is  
 full of thick  
 thorns the  
 good man  
 hangs along  
 with the  
 wicked

## VI

Tre vnkynde ' pou schalt be kud,  
 Mȝ sone step-Moder I þe calle  
 72 Mȝ fruit was born wiþ beestes on bed,  
 And be my flesch my flour gan falle,  
 Wiþ my brestes my brid I fed,  
 Cros þou ȝeuest him Eysel and Galle '  
 76 Mȝ white Rose Red is spred,  
 Pat fostred was in a fodderes stalle,  
 Feet and fayre hondes '  
 Pat nou ben croised I custe hem ofte,  
 80 I lulled hem I leid hem softe  
 Cros þou holdest hem hiȝe on lofte  
 Bounden in bledyng bondes '

Unkind tree  
 my son's  
 stepmother I  
 call thee  
 My child was  
 born along  
 with beasts  
 With my  
 breasts I fed  
 him  
 My white rose  
 is become red  
 even he that  
 was fostered  
 in a fodder's  
 stall  
 Feet and fair  
 hands that  
 now are  
 crossed oft  
 have I kissed  
 and lulled  
 them, and  
 laid them  
 softly down

## VII

I lulled aloft  
my love and  
with cradle  
band I bound  
him  
On the Cross  
he hangs on  
thystairnaked  
and exposed  
to the wild  
wind.

I may well be  
sorrowful  
God's head  
hath no rest  
but leans on  
his shoulder  
bone and  
thorns pierce  
his flesh

M<sup>i</sup> loue 1-lolled vp in þe eyr,  
Wiþ cradel bond I gan him bynde, 84  
Cros he stikeþ nou on þi steir,  
Naked a-ȝeyn þe wylde wynde  
Foules fourmen heor nestes in þe eyr,  
Wolues in den reste þei fynde, 88  
Bot Godes sone, in heuene heir,  
His hed nou leoneþ on þornes tynde,  
Of Mournyng I may mynne '  
Godes hed haþ reste non, 92  
But leoneþ on his scholder bon ,  
þe þornes þorwþ his flesch gon,  
His wo I wyte hit sinne

## VIII

So high thou  
holdest my  
son that his  
feet I cannot  
kiss  
I thrust out  
my lips I out  
stretched my  
neck to kiss  
his feet  
The Jews  
drove me from  
the Cross,  
and on me  
made their  
mouths amiss,  
their games  
and their  
jokes  
O Cross, thou  
bearest my  
bird beaten  
blue, along  
with fraud  
ulent thieves

Cros to slen hit is þi sleiht, 96  
M<sup>i</sup> fayre fruit þou berest fro blis ,  
Cros þou holdest him so heih on heizþ,  
M<sup>i</sup> fruites feet I mai not kis ,  
M<sup>i</sup> mouþ I pulte, my sweore I streizt 100  
To cusse his feet, soþ þing hit is  
þe Iewes from þe cros me keizt,  
On me þei made heore mouwes amis,  
Heore games and heore gaudes ' 104  
þe Iewes wrouzten me ful wo  
Cros I fynde þou art my fo,  
þou berest my brid, beten blo,  
A-mong þeose fooles fraudes 108

## IX

[Cross  
responds ] -

Cristes cros ȝaf onswere —  
Ladi to þe I owe honour,

- þi brihte palmes nou I bere,  
 112 Mī schynning scheweþ þorw þi flour,  
 þi feire fruit on me ginneþ tere,  
 þi fruit me florisheþ in blod colour  
 To winne þe world þat lay in lure,  
 116 þat Blossme Blomed vp in þi bour,  
 Ac not for þe al-one  
 But for to winne all þis world,  
 þat swelte vndur þe deueles swerd  
 120 þorw feet and hond God let him gerd,  
 To A-mende monnes mone

Lady, thy fair  
 fruit begins to  
 ripen in me  
 It flourishes  
 on me with  
 bloody hue  
 In order to  
 win the lost  
 world that  
 blossom  
 bloomed in  
 thy bower  
 but not for  
 thee alone  
 but to win all  
 this world  
 that died  
 under the  
 devil's sword

## X

- A dam dude ful huge harmes,  
 Whon he bot, A bite vndur a bouh,  
 124 Wherefore þi sone haþ sprad his Armes,  
 On a treo tyed wip teone I-nouh,  
 His flesch is smite wip deþes þarmes,  
 And swelteþ heer-in a swemly swouh,  
 128 His Breste is bored wip deþes swarmes,  
 And wip his deþ fro deþ he drouh  
 Alle his leoue freondes  
 As Ozie spac in prophecie  
 132 And seide—"þi sone seinte Marie,  
 His deþ slouþ deþ on Caluarie,  
 3af lyf wip-uten endes "

Adam did  
 huge harms  
 when he bit  
 a bite under a  
 bough  
 wherefore thy  
 son hath  
 spread out his  
 arms tied  
 grievously to  
 a tree  
 His flesh is  
 smitten with  
 death's dint,  
 and he dies  
 herein in a  
 swooning  
 faint  
 As Isaiah  
 spake  
 His death  
 slew death,  
 and gave  
 [fol 316,  
 col 2]  
 eternal life on  
 Calvary

## XI

- Þe stipre þat is vnder þe vyne set  
 136 May not bringe forþ þe grape,  
 þeih þe fruit on me beo knet,  
 His scharpe schour haue I not schape  
 Til grapes to þe presse beo set  
 140 þer renneþ no ied wyn in rape,

The support  
 of the vine  
 produces not  
 grapes  
 I have not  
 sent the sharp  
 shower to  
 ripen the fruit  
 hanging on  
 me  
 No red wine

comes until  
the grapes be  
set in the  
press  
I press wine  
for knight  
and knave  
Upon a  
bloody brink  
I press a  
grape with  
stroke and  
strife  
In Samaria  
God gave a  
woman that  
precious  
liquor to  
drink

On Cross  
without edge  
of knife I  
cut fruit off  
God's trea-  
sure

I was pillar,  
and bare a  
bridge  
God is the  
way, the true  
way

None went to  
heaven until  
God died and  
taught them  
how thither  
men should  
go when they  
die,

In the Mosaic  
law a white  
lamb is the  
type of a  
saviour—the  
greatest of all  
meats

I was that  
chief bearer  
(of sins)  
I bare flesh  
for the feast  
of folks  
Christ roasted  
in the sun,  
feeds both  
most and  
least  
On me lay the  
Lamb of Love

Neuere presse pressed bet,  
I presse wyn foi kniht and knape  
Vp-on a Blodi brinke  
I presse a grape, w~~it~~h strok and stryf, 144  
þe Rede wyn renneþ ryf  
In Samaritane God ȝaf a wyf  
þat leof licour to drynke

## XII

L Adi loue dop þe to alegge 148  
þi fruit is prykked w~~it~~h speres ord  
On Cros, w~~it~~h outen knyues egge,  
I kerue fruit of godes hord,  
Al is al red, Rib and Rugge, 152  
His bodi bledeþ a ȝeyn þe bord,  
I was piler and bar a brugge,  
God is weie, witnesse of word,  
God seiþ he is soþfast weye ' 156  
Mony folk slod to helle slider,  
To heuene mihte no mon þider,  
Thi god dyed and tauȝte whider  
Men drawen whon þei dye 160

## XIII

Moyseȝ haþ fourmed, in his figour,  
A whit lomb, and non oþer beste  
Schulde be sacred v~~r~~ saueour,  
And be mete of mihtes meste, 164  
I was þat cheef chargeour,  
I bar flesch for folkes feste,  
Ihesu crist vre saueour  
He fedeþ bope lest and meste, 168  
Rosted a ȝeyn þe sonne '  
On me lay þe lomb of loue,

- I was plater his bodi a-boue,  
 172 Til feet and hondes al-to cloue,  
 Wip blood I was bi-ronne

I was the  
 platter which  
 bare his body  
 until feet and  
 hands were  
 rent asunder

## XIV

- 3it Moyses in Rule haþ rad,  
 We schulde  ete vr lomb in sour vergeous,  
 176 Sour vergeous mai make vr soules glad,  
 To serwe sore for sunnes ours,  
 Sour vergeous schal make þe deu el a-drad,  
 For he fleccheþ fro godes spous,  
 180 Beo a staf stondeþ sad,  
 Whon  e fongen flesch in godes hous,  
 þat staf is Cristes Crouche  
 Stondeþ stifi bi þat stake,  
 184 Whon þat  e fongen flesch in Cake,  
 þen schal no feond maystri make,  
  oure soules for to touche

Moses has  
 bidden us eat  
 our lamb  
 with sour  
 verjuice  
 Sour verjuice  
 may gladden  
 our souls and  
 cause the devil  
 to tremble

When ye eat  
 Christ's flesh  
 in God's  
 house stand  
 stiffly by the  
 staff of  
 Christ's Cross

## XV

- For pardoun schewep be a shrine,  
 188 Wip nayl and brede on bord is smite,  
 Rede lettres write be lyne,  
 Bluwe Blake a-mong men pite  
 Vr lord I likne to þis signe,  
 192 His bodi vppon a bord was bite,  
 In Briht blod his bodi gan schyne,  
 Hou wo him was may no mon wite,  
 Red vp-on þe Rood  
 196 Vr pardoun brede, from top too to,  
 Writen hit was wip wonder wo,  
 Wip Rede woundes and strokes blo,  
 Vie Book was bounden in bloode

Pardon on a  
 tablet writ  
 ten with red  
 letters mixed  
 with blue and  
 black is be  
 tokened by  
 Christ

His body  
 upon a board  
 was bent the  
 blood illumi  
 nated his  
 body that  
 shone red  
 upon the  
 Rood  
 Our pardon  
 was written  
 on his body  
 from top to  
 toe

Our book was  
 bound in  
 blood

## XVI

Adam  
drowned his  
ghost in bitter  
gall instead  
of this gall  
God gave us  
mead with  
sweet mercy  
the bitterness  
is quenched  
His body was  
the book the  
Cross was the  
board, when  
Christ was  
clenched  
thereon  
Were a man  
ever so blessed  
a saint no  
prayer could  
get pardon for  
him until  
book on board  
was spread,  
dunted and  
driven with  
sharp nails  
till feet and  
hands were  
riven

Adam stod vp in stede, 200  
A In Bitter galle his gost he dreint,  
A-3eyn þat galle God 3af vs mede,  
Wiþ swete Mercu Bitter is queynt,  
His Bodu was Book þe Cros was brede, 204  
Whon crist for vs þer-on was cleynt  
No mon gat pardoun wiþ no bede,  
Weor he neuere so sely a seynt,  
Til book on boid was sprad', 208  
Wiþ sharpe nayles dunted and drue,  
Til feet and hondes al to riue,  
His herte blod 1re book hap 3iue,  
To make vr gostes glad 212

## XVII

[fol 316,  
col 3]  
I was the first  
press to  
squeeze out  
the wine  
I bare a  
bridge to  
teach the  
way where  
seemly angels  
sit and sing  
The Cross  
was a tablet  
of pardon  
In book it is  
billed (writ-  
ten)  
When blood  
was written  
on Christ's  
body then was  
pardon  
obtained for  
sinners

Cristes Cros 3it spac þis speche  
Furst was I presse wyn to wringe,  
I here a Brugge, wei to teche,  
þer semely Aungeles sitte and synge 216  
Lord of loue and lyues leche  
For þe was set sely sacrynge,  
To winne þe world þat w̄as in wreche,  
þe Cros was brede, pardoun to bringe, 220  
Pardoun In book is billed'  
What is pardoun vppon to minne?  
Hit is for3uuenes of dedly sinne,  
Whon blod was writen on cristes kinne, 224  
Pardoun was fulfilled

## XVIII

[Respondit  
Maria]  
O Cross  
wonder not  
though I be  
wroth

Oure ladi seide Cros of þi werk  
Wonder þe not, þe3 I be wrope,

- 228 þus seide Poule, Cristes clerk, —  
 þe feolle Iewes, wip false oþe,  
 Iewes ston hard, in sinnes merk,  
 Beoten a lomb wip outhen loþe,  
 232 Softur þen watur vndur serk,  
 Meode or Milk medled boþe ‘  
 þe Iewes weoren harde stones ‘  
 Softur þen watur or eny licour,  
 236 Or dewþ þat hþ on þe lile flour  
 Was cristes bodi in blod colour,  
 þe Iewes wolden ha broken his bones

The fell Jews  
 stone hearted  
 in dark sins  
 have beaten  
 a lamb  
 softer than  
 water under  
 skirt softer  
 than milk or  
 mead mixed  
 together  
 Like hard  
 stones were  
 the Jews  
 Softer than  
 dew on the  
 lilly flower  
 was Christ s  
 body in  
 bloody  
 colours

## XIX

- 240 **A**nd mony A prophete gan make mon,  
 And seide “lord send us þi lomb  
 Out of þe wildernesses ston,  
 To fende vs from þe lyon crompt ”  
 Of mylde mount of Syon  
 244 Be-com mon, In A Maydens womb,  
 Made a bodi, wip blessed bon,  
 In a Maidens blod þi bodi flomb  
 At Barreres weore debate ‘  
 248 þorwþ stones In þe wildernes  
 Men myþte better ha crepet I-wis,  
 þen bored in-to heuene blis,  
 Til blod brac vp þe ȝate

Many a pro  
 phet moaned  
 and said  
 Lord send  
 us thy Lamb  
 out of the  
 stone of the  
 wilderness to  
 defend us  
 from the  
 lion s paw

Men might  
 more easily  
 creep through  
 the stones of  
 the wilderness  
 than bore  
 then way  
 into heaven s  
 bliss  
 But blood  
 brake open  
 the gate

## XX

- 252 **S**in monnes sone was so nedi,  
 To beo lad wip lomb mylde,  
 Whi weore gylours so gredi  
 For to defoule my faire childe ?  
 256 Cros whi weore pou so redi  
 To rende my fruit, feor in fylde ?

Why were  
 beguilers so  
 greedy to  
 defile my fair  
 child ?  
 O Cross, why  
 wast thou so  
 ready to rend  
 my offspring ?



[Cross  
replies ]  
Lady to make  
the deuil  
afraid God  
shaped me as  
a shield  
against  
shame  
I am a  
chosen choise  
relick that no  
deuil dare  
abide

Ladi to make þe deuēl diedi,  
God schop me a scheld, schame to schilde,  
Til lomb of loue dyede'  
260  
And on me ȝeld þe gost wip vois,  
I was chose a Relik chois,  
þe signe of Ihesu cristes crois,  
þer dar no deuēl a-byde  
264

## XXI

Many folk I  
defend from  
their foe  
[crux  
respondit ]  
Heuene s  
gates were  
closed close  
until the  
Lamb of Love  
died  
Mankund was  
tied in hell  
until Christ  
died and rose  
At noon the  
Lamb of Love  
said It is  
finished  
Mankund are  
unbound and  
heaven s  
doors are  
opened

Moni folk I fende from heore fos  
Cristes Cros þis sawes seide —  
Heuene ȝates weore closed clos  
Til þe lomb of loue dyede,  
268  
þis is write in tixt and glos  
Aftur Cristes deȝ prophetes preide  
Til þe lomb of loue dyed and ros  
In helle pyne monkynde was teyde  
272  
At houre of his none'  
þe lomb of loue seyde his pouȝt—  
Nou is folfuld þat wel is wrouȝt,  
A Mon is out of bondes brouȝt  
276  
And heuene dores vndone

## XXII

The Cross  
said

I was a pillar  
and stood  
full still  
The deuil s  
sword was  
rendered  
useless

Christ s Cross  
hath cracked  
the deuil s  
crown

Wip þe Fader þat al schal folfille,  
His sone to heuene is an help,  
I was piler and stod ful stille  
280  
After opur ȝiftes now gostes ȝelp,  
þe fend þat al þis world wolde kille,  
His swerd he pulte vp in his kelp,  
To helle he horlede from þat hille,  
284  
Beerynge' as a Beore whelp  
A beore is bounden and beted'  
Cristes Cros hap craked his croun,

- 288 Þe lomb hap leid þe Lyoun a-down,  
 Þe lomb is lord in euery toun,  
 So Cristes blod hap pleted

The lamb  
 hath subdued  
 the lion  
 The lamb is  
 lord in every  
 town

## XXIII

- 292 In holy writ þis tale is herde,  
 Þat goode giftes god vs ȝaf,  
 God seiþ him self he is schepherde,  
 And vche an heerde bi-houep a staf,  
 Þe Cros I calle þe heerdes ȝerde,  
 296 Þer-wiþ þe deucl a dunt he ȝaf,  
 And wiþ þe ȝerde þe wolf he werde,  
 Wiþ dundes drof him al to draf  
 Þe Cros þis tale tolde  
 300 Þat he was staf in þe heerdes hond,  
 Whon schep breken out of heore bond,  
 Þe wolf he wered out of lond  
 Þat deuoured cristes folde

Christ is a  
 shepherd and  
 [fol 316 b,  
 col 1 ]  
 every shep  
 herd needs a  
 staff  
 The Cross is  
 the shepherd's  
 crook  
 Therewith he  
 gave the devil  
 a dunt and  
 frightened the  
 wolf and  
 drove him  
 with the dunts  
 all to draf

## XXIV

- 304 3 it seiðe þe Meke Marie—  
 Roode þou reendest my Rose al red  
 þreo Iewes coomen from Caluari  
 Þat day þat Ihesu þoled ded,  
 308 Alle þei seiden þei weore sori,  
 Foi-dolled in a drouknyng dred,  
 Þei tolden hem alle wherfore and whi  
 Heore hertes were colde, as lumpyng led,  
 312 Þe furste heore tale tolde  
 Whon crist was knyt w<sup>th</sup> corde on a stok  
 His bodi bledde a ȝein þat blok,  
 Þorw feet and hondes nayles gan knok,  
 316 Þen gan myn herte to colde

[respondit  
 Maria ]  
 O Cross thou  
 rendest my  
 red rose  
 Three Jews  
 came from  
 Calvary the  
 day Christ  
 died and said  
 they were  
 sorry and sore  
 afraid  
 The first said  
 " On the  
 Cross Christ's  
 blood ran  
 down the  
 block  
 Through feet  
 and hands  
 nails were  
 knocked  
 Then my  
 heart began  
 to grow cold

## XXV

The second  
said  
"It was not  
that that  
caused me to  
be sorrowful  
so much as the  
setting up of  
the Cross  
after he was  
nailed  
thereon  
Then the  
nails rent his  
hands and  
feet  
The hard hat  
of thorns  
pierced his  
head  
His joints  
were dis-  
jointed I  
perceived  
Then wept I  
water and  
tears did  
flow to care  
I was  
inclined

**P**E Secounde seide nay not pat  
pat dude serwe in-to myn herte schete,  
But whon þe Roode ros *and* doun was squat,  
þe nayles renten him hondes and feete, 320  
þorw-out his helm þe harde hat  
þe þornes in to his flesch gan crepe,  
His loyntes vn-loynet I tok good gat,  
þo weop I water and teres leete, 324  
To care I was enclyned '  
In cloddres of blod his her was clunge,  
þe flesch was from þe bones swonge,  
Druþe drinkeles was his tonge, 328  
His hppes to clouen and chyned

## XXVI

The third  
said  
'Those pains  
you have told  
were the least  
he endured  
Methought  
this pain was  
the greatest  
All his flesh  
was flayed,  
and a sword  
went through  
Mary's breast  
Out of the  
Cross the  
knife came  
then  
She fell down  
in swoon  
therat but  
the Jews by  
tens and by  
twelves  
danced before  
her and  
mocked her  
grief

**P**E þridde seide þis pouhte me lest  
Of þeose peynes and oþer mo,  
þis peyne pouhte me peyne mest, 332  
Al his flesch he let of flo,  
His Mylde Moder stod him nest,  
Loked vpward And hire was wo,  
A swerd swapped hire þorw þe brest 336  
Out of þe cros þe knyf com þo,  
þis siht sauh I my-selue '  
þe swerd of loue þorw hire gan launce,  
Heo swapte on swownyng þorw þat chaunce, 340  
To scornen hire þei gan daunce,  
Lewes bi ten and twelue

## XXVII

Mary said  
Since the  
three Jews

**S**in Lewes made so muchel mon,  
To seon my brid, bounden in brere, 344

- In sad serwyng moste I gon  
 To seon blodȝ my chyldes chere  
 Fadres *and* Modres þat walken in won  
 348 Schul loue heore children beo skales clere,  
 Þeose two loues weore in me al-on,  
 For fader and moder I was here,  
 Þeose two loues in me weore dalt '  
 352 I was fader of his flesch,  
 His Moder hedde an herte nesch,  
 Mi serwe flowed as water fresch,  
 Weopyng and wo I walt

bewailed the  
 sufferings of  
 my son it  
 beloved me  
 to give way to  
 sorrow when  
 I saw my son's  
 face all  
 bloody  
 Fathers and  
 mothers both  
 love their  
 children  
 These two  
 loves were  
 centered in  
 me  
 I was father  
 and mother  
 here

## XXVIII

- 356 I IN me weore tacched sorwes two,  
 In þe fader mihte non a byde,  
 For he was euere in reste and Ro,  
 Ioyned in his Ioyes wyde,  
 360 I serwed sore for to sei so  
 I say whon þat my derlyng dide,  
 Wiþ duntis he was to deþe ȝ-do,  
 Vp-on a tre his bodȝ was soyled,  
 364 Whon troupe ȝs told and darterd '  
 Of alle Ioyes God ȝs welle,  
 Þer mihte no serwe in him dwelle,  
 I serwed sore as Clerkes telle,  
 368 Mi pyne was not departed

A father's and  
 a mother's  
 sorrow were  
 felt by me  
 The father in  
 rest and peace  
 could feel no  
 sorrow

I sorrowed  
 sore to see  
 my darling  
 done to death  
 by duntis and  
 his body  
 defiled on a  
 tree

God is well of  
 all joys no  
 sorrow could  
 abide in Him

## XXIX

- ÞE hattore loue þe caldore care,  
 Whon frendes fynde heore fruit defoyled,  
 Þe dispitous Iewes nolde not spare,  
 372 Til trie fruit weore tore and toyled,  
 Neuer Mayden Mournede mare,  
 I sauh my child ben surded and soyled,

The hotter the  
 love the  
 colder the  
 grief  
 The cruel  
 Jews would  
 not cease  
 until the fruit  
 was torn and  
 spoilt  
 [fol 316 b  
 col 2]

I saw my son  
defiled and  
1 MS  
*ben oyled*  
my heart was  
torn by the  
sword of  
sorrow  
For I saw my  
son bemoiled  
with blood as  
Simeon had  
foretold

Myn herte to clef wip swerd of care ,  
I sauȝ my brid with blod bem-oyled <sup>1</sup>, 376  
As Symeon seide beo forn '  
ȝe swerd of serwe , scharp I-grounde,  
Schulde ȝiue myn herte a wounde ,  
In more wo ȝen I was bounde 380  
Neuere burde haȝ born

## XXX

At the cruci-  
fixion the  
dead did  
wake the day  
turned to  
dun night the  
mirke moon  
made mourn-  
ing the light  
leapt out of  
the sun the  
temple walls  
did shiver and  
shake  
The veils in  
the temple  
spun in two  
O cross why  
wouldst thou  
not crack  
when  
righteous  
blood ran  
down thee  
and when kun  
lost kun ?  
Thou didst  
stand stiff as  
a mast when  
life departed

**P**E dede worpily gan wake,  
ȝe dai turned to nihtes donne,  
ȝe Merke Mone gan Mournyng make, 384  
ȝe lyht out leap of ȝe sonne,  
ȝe temple walles gan chiuere *and* schake,  
Veiles in ȝe temple a two ȝei sponne  
Cros whi noldestou not crake, 388  
Whon rihtful blod on ȝe was ronne,  
And kuyndes losten heore kende '  
Whon my fruit on ȝe was fast,  
Cros whi weore ȝou not a-gast? 392  
ȝow stod stif as eny mast,  
Whon lyf left vp his ende ,

## XXXI

St Denis said  
that the whole  
world went  
then to wreck  
He saw the  
planetes lose  
their  
brightness

**W**hon þat Prince of Paradys  
Bledde boȝe brest and bak 396  
An heȝene clerk was seint Denys,  
He seide þis world wente al to wrak,  
He sauȝ ȝe planetes passen out of here pris,  
ȝe brihte sonne gan waxen blak , 400  
ȝe Clerk þat was so wonderly wys  
Wonder wordes ȝer he spak,  
Denys þis grete Clerk seide '  
ȝe day of doom draweȝ to an ende, 404

St Denis said  
the day of  
doom draws  
to an end

Al vr kuyndes haþ lost vr kende,  
 Til God þat dyed for vch a kuynde  
 For Monnes kuynde deyde

All things did  
 act against  
 their nature  
 while Christ  
 was dying for  
 all mankind

## XXXII

- 408 **F**owles fellen out of heore fliht,  
 Beestes gan Belwe in euery binne  
 Cros whon Crist on þe was clht,  
 Whi noldestou not of mournyng minne?  
 412 þe Cros seide lady briht,  
 I bar ones þi fruit for monnes sinne,  
 More to amende monnes riht  
 þen for eny weolþe þat I gan winne,  
 416 Wiþ blod God bouȝte his broþer '  
 Whon Adam Godes biddyng brak,  
 He bot a bite þat made vs blak,  
 Til fruit weore tied on treo wiþ tak,  
 420 O fruit for anoþer

Fowls fell out  
 of their flight  
 beasts did  
 bellow in  
 their bins  
 O Cross when  
 Christ was  
 fastened on  
 thee why  
 didst thou not  
 give way to  
 grief?  
 The Cross  
 thus replies  
 I did bear  
 thy fruit for  
 man's sins,  
 more to  
 amend man's  
 right than to  
 gain any  
 wealth  
 Adam's biting  
 a bit of apple  
 made us all  
 black until a  
 fruit was tied  
 with tack on  
 tree

## XXXIII

- S**in Cristes Cros þat kepeþ ȝifte  
 Graunted of þe fadres graunt,  
 I was loket I schulde vp-lifte  
 424 Godes sone and maydenes faunt,  
 No Mon hedde scheld of schrifte,  
 þe deucl stod lyk A lyon raumpaunt,  
 Mony folk In to helle he clhte,  
 428 Til þe crosses dunt ȝaf him a daunt,  
 Mi dedes are bounden and booked '  
 Alle þe werkes þat I haue wrouht  
 Weore founden in þe Faderes fore-pouht,  
 432 þefore lady lakkeþ me nouht,  
 I dude as me was looked

I was ordained  
 to uplift God's  
 Son else there  
 would be no  
 shield against  
 the devil

The devil  
 stood like a  
*lion rampant*  
 and many folk  
 he carried off  
 to hell, until  
 the Cross  
 dint gave him  
 a check

## XXXIV

Through  
blood and  
water  
Christendom  
was wrought

And a man  
may be  
baptized in  
Christ's blood  
by virtue of  
true belief

Christened we  
were in red  
blood when  
Christ bled on  
the Cross of  
Cypress and  
Olive

**P**orw Blod *and* Watur cristendam was wrouht,  
Holy writ witnesseth hit wel,  
And in wille of soþfast þouht, 436  
A Mon mai be cristened skil,  
þat blod þat us alle bouht  
Digne cristenyng gan vs del,  
At cristenyng crist for þat vs nouht, 440  
His blessedde blod whon we gan fel  
Maiden Moder and Wyue '  
þi fruit haþ ȝuen vs baptem,  
Cristened we weore In Red rem, 444  
Whon his bodi bledde on þe Beem,  
Of Cipresse and Olyue

## XXXV

Jesus said to  
Nicodemus  
that we must  
be born  
again first in  
the flesh, next  
in the font

[fol 316 b,  
col 3]

Had I not  
borne Christ,  
mankind  
would have  
been left in a  
forlorn lodge  
there to grunt  
and groan

**A**S Ihesu seide to Nichodemus 448  
"But a Barn be twyȝes born,  
Whon domus-day schal blowen his bemus,  
He may elles liggen loddere for-lorn,  
Furst of a wombe, þer reupe remus,  
Sipþe in a font, þer synne away is schorn" 452  
I was cros to monnes quemus,  
I bar þe fruit þow bar bi forn,  
For þi beryng Al-one '  
But ȝif I hedde I-boren him eft, 456  
From riche reste mon hedde beo-reft  
In a loren logge I-left,  
Ay to grunte and grone

## XXXVI

Thou art  
heaven's  
queen, thy

**P**ou art I Crouned heuene quene, 460  
þorw þe burþe þat þou beere,



- þi garlond is al of graces grene,  
 Helle Emperesse in heuene Emper  
 464 I am a Relyk þat shineþ shene,  
 Men wolde wite wher þat I were,  
 At þe parlement wol I bene,  
 On domes-day prestly a pere,  
 468 Whon Ihesu schal seye riht þere '  
 "Trewely vppon þe Roode tre  
 Mon I dyede for þe,  
 Mon what hastou don for me  
 472 To beon my frendly feere ?"

garland is of  
 green groves  
 and thou art  
 even empress  
 of holi  
 I am a relic  
 that shines  
 clear and at  
 the parlia-  
 ment to be  
 held on  
 Doomsday  
 men shall see  
 me appear  
 Then shall  
 Jesus say  
 Man I died  
 for thee on the  
 Cross; what  
 hast thou done  
 for me to be  
 worthy of my  
 friendly  
 fellowship ?

## XXXVII

- At þe parlement shul puiten vp pleynnyng,  
 Hou Maydenes fruit on me gan sterue,  
 Spere and spounge and sharp nayling,  
 476 þorw þe haide hat þe heued shal kerue,  
 Shul preie to þat rihtful kyng  
 Vche mon schal haue as þei a serue,  
 Rihtful schul ryse to riche restyng,  
 480 Tryyt and tripet to helle shal sterue  
 Mayden Meoke and Mylde '  
 God haþ taken in þe his fleschly trene  
 I bar þi fruit leopi and lene,  
 484 Hit is riht þe Roode helpe to a rene  
 Wrecches þat wrappe þi chylde

At that  
 parliament  
 complaint  
 shall arise

Each shall  
 have as they  
 deserve that  
 day  
 The righteous  
 shall ascend to  
 a rich resting  
 place  
 The wicked  
 shall die in  
 hell  
 I bore thy  
 fruit and it is  
 right that I  
 should help to  
 arraign the  
 wicked that  
 injured thy  
 child

## XXXVIII

- ÞE queen a-cordet wiþ þe cros  
 And a ȝeyn him spak no more speche,  
 488 þe queen ȝaf þe Cros a cos,  
 þe ladi of loue loue gan seche,  
 þeiȝ hire fruit on him were diȝt to dros,  
 Whon rendyng ropus gan him reche

The queen  
 agreed with  
 the Cross and  
 gave it a kiss

She even  
 began to love  
 the Cross



Christ's Cross  
has kept us  
from loss  
So does  
Mary's  
prayers and  
God our  
leech  
The queen  
boie hurt  
first and the  
Cross after  
wards to  
elive us  
d'om hell

Cristes cros hap kept vs from los, 492  
Maries preyers And God vr leche,  
pe qween and pe Cros a corde  
pe qween bar furst pe cros afturward,  
To fecche folk from helleward, 496  
On holy stayers to steyen vpward  
And regne wiþ God vr lorde

## XXXIX

The Clerk  
that made  
this allegory  
of Mary's woe  
for our  
instruction  
was a witness  
of Christ's  
passion  
But the Cross  
is a cold  
creature deaf  
and dumb  
though it has  
been here  
metaphori-  
cally en-  
dowed with  
life  
None ever  
heard Christ's  
Cross speak  
nor did our  
Lady lay any  
blame upon it

PE Clerk þat fourmed þis figour 500  
Of Maries wo to wite som,  
He saih him-self þat harde stour,  
Whon godes Armus weore rent aroum,  
pe Cros is a cold Creatour,  
And euere ȝit hap ben def and dom, 504  
þeiȝ þis tale beo florissched with faire flour,  
I preue hit on Apocrafum,  
For witnesse was neuer foundet  
þat neuere cristes cros spak, 508  
Oure lady leide on him no lak,  
Bot to pulte pe deucl a-bak,  
We speke hou crist was woundet

## XL

In fleshly  
weed God did  
him hide  
Of gentle  
maad was he  
born to  
bleed.

On a stock  
like steed He  
rode we read,  
in red array

From devils  
dread may

IN Fleshly wede 512  
God gan him hede,  
Of Mylde May  
Was bore to blede,  
As Cristes Crede 516  
Soply wol say,  
On a stokky stede  
He Rod we Rede,  
In Red Array, 520  
From deucl's drede

þat Duyk vs lede,  
 At domes-day  
 524 Whon peple schal parte and pace  
 To heuene halle or to helle woode,  
 Cristes cros and cristes blode  
 And Marie preiers, þat ben ful goode,  
 528 Grant vs þe lyf of grace Amen

that duke lead  
 us upon  
 Doomsday

When people  
 shall part to  
 heaven or to  
 hell may  
 Christ's Cross  
 and Mary's  
 prayers obtain  
 for us the life  
 of grace

Explicit disputacio inter Mariam  
 et Crucem Secundum Apocrafum

## IX

[WITH AN O AND AN I\*]

[\* Douce  
MS 126, fol  
90 b]

### I

God came into  
this world  
and died for  
the love of  
man

Godys sone þat was so fre,  
In-to þis world he cam,  
And let hym naylyn vp-on a tre,  
Al for þe loue of man ,  
His fayre blod þat was so fe,  
Out of his body it ran,  
A dwelful syzte it was to se ,  
His body heng blak *and* wan,  
Wiþ an O *and* an I

4

His body hung  
black and  
wan on the  
Cross

8

### II

The crown of  
thorns pierced  
his head

His coroune was mad of þorn  
And prikkede in-to his panne,  
Boþe by hynde *and* a forn ,

12

To a pillar he  
was bound

To a piler y-bowndyn  
Ihesu was swiþe sore,  
And suffrede many a wownde  
þat scharp *and* betere wore

16

In his bitter  
passion he  
ever thought  
of man

He hadde vs euere in mynde,  
In al his harde þrowe,  
And we ben so vnkynde,  
We nelyn hym nat yknowe,  
Wiþ an O *and* an I

20

## III

- But ȝif we loue hym trewe,  
 Houre peynys ben in helle,  
 24 ȝarkyd euere newe,  
 Who so wele loue trewe  
 Byhold ihesu on þe croys,  
 28 **H**ow he heng pale of hewe,  
 And cryde wip mylde voys  
 Me pristip he gan to kalle,  
 Þe iewis herdyn þys,  
 Eysel meynt wip galle  
 32 Þey bedyn hym y-wys,  
 With an O *and* an I

Love Christ,  
 and look to  
 the Cross,

and see how  
 he cried for  
 drink

The Jews  
 gave him  
 vinegar and  
 gall

## IV

- His prist was to seyȝe  
 For loue of manys soule,  
 36 Hym longede for to deyȝe,  
 Who so be proud in herte  
 Þynk on god al-mȝyt  
 And on his wowndys smerte,  
 40 How rewly he was a-dȝyt,  
 Godys sone in trone,  
 Þat heyȝest is of myȝt,  
 Tok batayle a-lone  
 44 For oure loue to fyȝt,  
 With an O *and* an I

Jesus longed  
 to die

For love of us  
 he did battle  
 alone

## V

- Þe batayle was so stronge,  
 At many a betyr wownde  
 48 Þe ryche blod out spronge  
 Trewe turtyl corounyd on hylle,  
 Þat heyȝest art of kynde,  
 Þy loue chaungyþ my wille,

In this battle  
 the blood  
 flowed out

I will forsake  
the devil and  
[fol 91]  
serve the  
gracious lady  
St Mary

Whan þou comyst in my mynde , 52

þe fend I forsake anon,

For on lady so hende ,  
To seruyn þe lady þan wil I gon,

For ȝhe is of my kende, 56

With an O And an I

## VI

I am one of  
those whom  
thy sorrow  
has redeemed

Ich am on of þo

þat þy sone bouȝte dere,

He schal me nat for-go 60

A M E N

# X

[WITH AN O FOR AN I\*]

[\* Douce  
MS 128 fol  
258]

As þou for holy churche ȝyt  
 Bare þe bloody face,  
 To þe y praye, boþe day *and* nyȝt,  
 4 Of ioȝe sende me a space  
 Wiþ an O for *and* an I a space for to a byde,  
 Thu bere myn arnde to þat lord þat bare þe bloody syde  
 ¶ Ihesu kyng in trone,  
 8 Lord in magesté  
 To þe y make my mone  
 Wiþ herte good and fre  
 Frendes haue y none  
 12 That wolde me knowe ne se,  
 My wonyngge ys allone,  
 Lord wel wo ys me<sup>1</sup>  
 Wiþ an O *and* an I My wonyngge is wel wykke,  
 16 Frendes haue y fewe, My fomen walkeþ þykke

To thee who  
suffered for  
holy Church  
I pray for joy

Jesus to thee  
I make my  
moan

I have no  
friends and I  
am very  
sorrowful

I have few  
friends but  
many foes

# XI

## THE INVENTION OF THE HOLY CROSS\*

[\* From  
Caxton's  
Golden  
Legend, third  
edition<sup>1</sup> 1483,  
fol Cxxxii  
col 1]

Of thynnuencion of the holy crosse *and* first of this word  
Inuencion /

The holy  
Cross was  
found by Seth  
and others  
[\* fol Cxxxii  
col 2]

The Inuencion of the holy crosse is sayd by cause that this  
daye the holy crosse was founden for tofore it was founden  
of seth in paradise \* terrestre / Lyke as it shall be sayde here-  
after and also it was founden of salamon in the monte of  
lybane and of the quene of saba / in the temple of salamon  
And of the lewes in the water of pyscyne And on this  
daye it was founden of Helayne in the mounte of caluarye /

Time of the  
finding of the  
Cross  
The Gospel of  
Nichodemus  
tells how Seth  
went to  
Paradise for  
the oil of  
mercy

The holy Crosse was founden two hondred yere after the  
resurrexion of our lord It is redde in the gospell of  
nychodemus / that whan Adam wexed seek Seth his some  
wente to the yate of paradise terrestre for to gete the oyle of  
mercy for to enoynte wyth alle his faders body Thenne ap-  
pyered to hym saint mychell thaungell and said to hym /  
traueyle not the in vayne / for this oyle for thou mayst not  
haue it tyll fye thousand and fyue hondred yere ben passed /  
how be it that fro Adam vnto the passyon of our lord were  
but fyue M *and* \*xxxiiij yere / In another place it is redde  
that the aungell broughte hym a braunche *and* commaunded  
hym to plante it in the mounte of lybanye Yet fynde we  
in another place that he gaaf to hym of the tree that adam

[\* fol  
Cxxxii b  
col. 1]

<sup>1</sup> The first edition (1483) is in the British Museum but was overlooked till this piece and the next were in type

ete of / And sayd to hym that whan þat bare fruyte he shold be  
 guarlysshed and all hool / Whan seth came agayn, he founde  
 his fader deed / and planted this tree vpon his graue / And  
 it endured there vnto the tyme of salamon / *and* by cause he  
 sawe that it was fayre / he dyde doo hewe it down / and sette it  
 in his hows named saltus / *and* whan the quene of saba came  
 to vysyte Salamon / She worshypped this tree by cause she  
 sayde the sauour of all the world shold be hanged thereon /  
 by whom the royaume of the Iewes shall be defaced and seace  
 Salamon for this cause made it to be taken vp and doluen  
 depe in the grounde / Now it happed after that they of Iheru-  
 salem dyde doo make a grete pyte for a pyscine where as  
 the mynysters of the temple shold wesshe theyr bestes þat  
 they sholde sacrefyse / and there founde this tree / *and* this  
 pyscine hadde suche vertue that the aungels descended *and*  
 meuyd the water / And the fyrst seek man that descendyd in  
 to the water after the meuyng / was made hool of what  
 someuer sekenesse he was seek of And whan the tyme ap-  
 proched of the passyon of our lord / this tree aroos out of the  
 water and floted aboue the water / And of this pyce off tymbre  
 made the Iewes the crosse of oure lord / Thenne after this  
 hystorye the crosse by whiche we ben saued came of the tree  
 by whiche we were dampned / *and* þe water of that pyscine  
 had not this vertue onely of the aungel but of the tree /  
 Wyth this tree wherof þe crosse was made there was a tree  
 that wente ouerthwarte on whyche the armes of our lord  
 were \* nayled / And another pyce aboue whiche was the table /  
 wherein the tytle was wryten *and* another pyce wherein þe  
 sokette or morteyns was maade that the body of the crosse  
 stood in Soo that there were foure manere of trees That is  
 of palme of cypres / of cedre and of olyue / Soo eche of thys  
 foure pyces was of one of these trees This blyssyd crosse  
 was put in the erthe and hid by the space of an C yere and  
 more But the moder of themperour whiche was named  
 helayne founde it in this manere / For constantyn came wyth  
 a grete multytude of barbaiyns nyghe vnto the ryuer of the

The holy  
 Cross in tyme  
 of Solomon

It bestowed  
 miraculous  
 powers upon  
 the pool of  
 Bethsaida

[\* fol  
 Cxxxii b  
 col 2]

The Cross  
 consisted of  
 four kinds of  
 trees  
 The Cross was  
 hidden for  
 more than one  
 hundred  
 years



dunoe / whiche wold haue goon ouyr for to haue destroyed al  
the countré And whan constantyn hadde assembled hys  
hoost / He wente and sette them ageynst that other partye /  
but assone as he began to passe the ryuer he was moche  
aferd / by cause he shold on the morn haue batayle / And in  
the nyght as he slepte in his bedde an angel awoke hym  
and shewed to hym the sygne of the crosse in heuen and sayd  
to hym Beholde on hie on heuen / Thenne sawe he the crosse  
made of ryght clere lyght / and was wryten there vpon wyth  
lettres of gold / In this sygne thou shalt ouercome the batayle /  
Thenne was he alle comforted of this visyon / And on the  
morne / he put in his banere the crosse and made it to be  
born tofore hym and his hoost and after smo[te] in the hoost  
of his enemyes and slewe *and* chaced grete plenté / After  
this he dyde doo calle the bysshoppes of the ydolls / *and*  
demaunded them to what god the sygne of the crosse apper  
teyned *and* whan the[y] coude not answeres somme crysten  
men þat were there tolde to hym the mysterye of the crosse  
and enformed him in the faith of the trynité Thenne anone  
he byleued parfytele in god / *and* dyde doo baptyse hym \**and*  
after it happed that constantyn his sone remembryd the vyc  
torye of his fader Sente to helayne his moder for to fynde  
the holy crosse Thenne helayn wen[t]e in to Iherusalem / and  
dyde doo assemble alle the wyse men of the countre *and* whan  
they were assembled / they wolde fayne knowe wherefore they  
were called Thenne one Iudas sayd to them I wote wel þat  
she wyl knowe of vs where the crosse of Ihesu cryst was leyd  
but beware you al / that none of you telle hyr / For I wote  
well thenne shal our lawe be destroyed For zacheus myn  
olde fader sayd to symon my fader / And my fader sayde to  
me at his deth be wel ware that for noo tourment that ye  
maye suffre / telle not where the crosse of Ihesu cryst was leyde  
For after that it shall be founden the Iewes shall reygne no  
more but the crysten men that worshyppe the crosse shal  
thenne reygne And verayly this Ihesus was the sone of god  
Thenne demaunded I my fader whe[r]fore had they hanged

Constantine's  
vision of the  
Cross

By help of the  
token of the  
Cross he  
defeats his  
enemies

[\* fol  
Cxxxii  
col 1 ]

Helena goes  
in search of  
the Cross

Judas tells the  
Jews some  
particulars  
relating to  
the Cross

hym on the crosse sythen it was knowen that he was the sone  
of god Thenne he sayd to me fayre sone I neuer accorded  
therto But gaynsayd it alwaye / but the pharysees dyde it  
by cause he repreuyd theyr vyces / but he aroos on þe thirde  
daye and his discyples seeyng he ascended in to heuen / Thenne  
by cause that stephen thy broder bylyued in hym the Iewes  
stoned hym to deth / Thenne whan Iudas had sayde thyse  
wordes to hys felawes / they answerd we neuer herde of suche  
thynges Neuerthelesse kepe the wel yf the quene demaunde  
the therof þat thou saye nothyng to hyr / whan þe quene  
had called them / and demaunded theym the place where our  
lord Ihesu cryst had be crucefied / they wold neuer telle ne  
ensygne hyr Thenne commaunded she to brenne them alle /  
but thenne they doubted *and* \*were aferde / *and* delyuerd  
Iudas to her [*and*] sayd / Lady this man is the sone of a pro-  
phete and of a Iust man *and* knoweth ryght wel the lawe /  
and can telle to you all thyng wat ye shall demaunde hym /  
Thenne the quene lete all the other go *and* reteyned Iudas  
wythout moo / Thenne she shewed to hym his lyf and dethe  
and bad hym chese whiche he wold Shewe to me sayd she  
the place named golgata where our lord was crucefied by  
cause / and to the ende that we maye fynde the crosse / Thenne  
sayd Iudas it is two C yeres passed and more / and I was not  
thenne yet born / Thenne sayd to him the lady / by hym that  
was crucefied I shal make the perysshe for hungre yf thou telle  
not to me the trouthe / Thenne made she hym to be caste in to  
a drye pytte / *and* there tourmented hym by hungre / and euyll  
reste whan he had ben seven dayes in that pytte / Thenne  
sayd he yf I myght be drawen out he shold saye the  
trouthe / Thenne he was drawen out / and whan he came to  
the place / anon the erthe moeuyd and a fumme of grete swete-  
nesse was felte in suche wyse that Iudas smote his hondes  
to-gyder for ioie and said in trouthe Ihesu cryst thou art the  
sauyor of the world / It was so that Adryan the Emperour  
had do make in the same place where the crosse laye a temple  
of a goddesse by cause that all they that came in that place

The Jews  
would not tell  
Helena where  
the Cross was  
[\* fol  
Cxxxii  
col 2 ]  
to be found

Helena  
threatens  
Judas

Judas at last  
consents to  
find the  
Cross

[\* fol  
Cxxxii b,  
col 1]

The true  
Cross is  
found  
The devil  
railes at Judas

<sup>1</sup> Orig  
afterward

Judas  
becomes a  
Christian and  
a bishop

The finding of  
the nails

Eusebius  
relates some  
of these  
matters

shold adore that goddesse But the quene dyde do destroye  
þe temple / Thenne Iudas made hym redy and began to dygge /  
And whan he came to xx paas depe / he founde thre crosses  
and brought them to the quene / And by cause he knewe not  
whiche was the crosse of our lord he leyed them in the mydle  
of þe cyté *and* abode the demonstraunce of god *and* aboute  
the houre of none / there was the corps of a yonge man brought  
to be bu<sup>r</sup>ryed / Iudas reteyned þe byere *and* layed vpon it  
one of the crosses / and after the second *and* whan he layed  
on it the thyrd / anone the body that was deed came agayn  
to lyf / Thenne cryed the deuyll in the eyre Iudas what hast  
thou don thou hast doon the contrarye that thother Iudas  
dyd / For by hym I haue wonne many sowles / *and* by the I  
shall lose many by hym I reyned on the people / and by the I  
haue loste my royaume / Neuerthelesse I shall yelde to the this  
bountee For I shal sende one that shal punyssh the / and  
that was accomplysshed by Iulyan the appostata whiche tour-  
mentyd hym afterward<sup>1</sup> whan he was bysshop of Iherusalem  
and whan Iudas herde hym he cursed the deuyll and said to  
him Ihesu cryst dampne the in fyre perdurable / After this  
Iudas was baptysed *and* was named quyryache / And after was  
made bysshop of Iherusalem / whan helayn had the crosse of  
Ihesu crist / and that she had not the nayles / Thenne she sente  
to þe bysshop quyryache that he sholde go to the place and  
seeke the nayles / Thenne he dyde dygge in therthe so long  
that he founde them shynyng as golde thenne bare he them  
to the quene / and anone as she sawe them she worshypped  
them wyth grete reuerence Thenne gaf saint helayn a parte  
of the crosse to her sone And that other parte she lefte in  
Iherusalem closyd in gold syluer and precyous stones / And hyr  
sone bare the nayles to the emperour And the Emperour dyde  
doo sette them in hys brydel [and] in his helme whan he wente  
to batayle This reheryeth Eusebe whiche was bisshop of Cezar  
/ how be it that other saye otherwyse Now it happed that  
Iulyan the appostata dyde doo slee quyryache þat was bysshop  
of Iherusalem by cause he had founden the crosse / For he

hated \* it soo moche / that where someuer he founde the crosse / [\* fol  
Cxxxii b,  
col 2]  
 he dyd it to be destroyed / for whan he wente in batayle ayenst  
 them of perse he sente and commaunded quyryache to make  
 sacrefyse to thydolls // And whan he wold not doo it / he dyde  
 do smyte of his ryghte honde / *and* sayd wyth this honde hast  
 thou wryten many lettres / by whiche thou repellyd moche folke  
 fro doying sacrefyse to our goddes Quiryache said thou wood  
 hounde thou hast don to me grete proffyte For thou hast  
 cut of the honde wyth whiche I haue many tymes wreten to  
 the synagoges that they sholde not byleue in Ihesu cryst And  
 now sythe I am crysten / thou hast taken fro me that whyche  
 noyed me Thenne dyde Iulyan do melte leed and cast it in  
 his mouth *and* after dide do bringe a bedde of yron / *and*  
 made quyryache to be layed *and* stratched thereon / and after  
 layed vnder brennyng cooles and threwe therein grees and  
 salte / For to tourmente hym the more / *and* whan quiryache  
 moeuyd not Iulyan themperour sayd to hym / other pou shalt  
 sacrefye our goddes / or thou shalt say at the leest thou art  
 not crysten / and whan he sawe he wold do neuer neyther he  
 dyde doo make a depe pytte ful of serpentes and venemous  
 bestes / and caste hym therein / *and* whan he entred anone the  
 serpentes were all deed / Thenne Iulian put hym in a cawdron  
 full of boylynge oyle and whan he shold entre in to it / he  
 blyssyd it and sayde / Fayr lord tourne this bayne to baptysm  
 of martyrdom / Thenne was Iulyan moche angry *and* com-  
 maunded that he shold be ryuen thorough his herte wyth a  
 sward / and in thys manere he fynysshed his lyf /

Judas is  
 tormented by  
 Iulian the  
 Apostate

He is  
 stretched  
 upon burning  
 coals

His  
 tormentors  
 cast him into  
 a pit full of  
 serpents

At last he is  
 put to death

The vertu of the crosse is declared to vs by many myracles / Many  
miracles are  
related of the  
Cross  
[\* fol  
Cxxxiii  
col 1]  
 For it happed on a tyme that one enchauntour hadde dysceiued  
 a notarye and broughte hym \* in to a place where he had  
 assembled a grete companye of deuylls / and promysed to him  
 that he wold make him to haue moche rychesses And whan  
 he came there he sawe one persone blacke sitting on a grete  
 chayer and all aboute hym all full of horryble peple *and*  
 blacke whiche had speres *and* swerdes Thenne demaunded  
 this grete deuyll of the enchauntour who was that clerke / then

chauntour sayd to him / Syre he is oures / thenne said the deuyll  
to him yf thou wylt worshyp me and be my seruaunte / and  
renye Ihesu cryst thou shalt sitte on my right side The  
clerke anone blessid hym wyth the signe of the crosse and  
sayd that he was the seruaunt of Ihesu cryst his sauour  
And anone as he had made the crosse / þe grete multytude of  
deuylls vanyshed awaye /

A company of  
devils were  
once put to  
flight by the  
sign of the  
Cross

¶ It happed that this notary after this on a tyme entred wyth  
his lorde in to the churche of saint sophye / and kneled downe  
on his knees tofore thimage of the crucifyxe the whiche cruci-  
fyxe as it semed lokyd moche openly *and* sharply vpon him  
Thenne his lorde made him to goo aparte on a nother side  
and alway the crucifyxe turned his eyen towarde hym Thenne  
he made him goo on the lefte syde / *and* yet the crucifyxe  
lokyd on hym Thenne was the lorde moche amerueylled / and  
charged hym *and* commaunded him that he sholde telle him  
wherof he had soo deserued that the crucifixe soo behelde and  
lokyd on him / Thenne sayd the notarye that he cowde not  
remembre hym of noo good thyng that he had done / sauf  
that on a tyme he wolde not renye ne forsake the crucifyxe  
tofore the deuyll / Thenne lete vs so blysse vs wyth the sygne  
of the blessid crosse that we may therby be kepte fro the power  
of our goostly *and* dedely enmye the deuyll / And by the merites  
of the gloryous passion that our sauoure \* Ihesu cryst suffred  
on the crosse after this lyf we maye come to euerlastyng lyf  
in heuen / A M E N

How the  
Cross turned  
its eyes upon  
' a notary '

The sign of  
the Cross will  
enable us to  
keep out of  
the power of  
the devil  
[\* fol  
Cxxxiii  
col 2 ] ,

## XII

### THE EXALTATION OF THE CROSSE\*

Here foloweth the exaltacion of the holy Crosse /

[\* Caxton's  
Golden  
Legend third  
ed 1493,  
fol  
CCLxvi b,  
col 1]

**T**He exaltacion of the holy Crosse is sayd by cause that on  
this day þe holy crosse *and* fayth were gretly enhaunced /  
and it is to be vnderstonde that tofore the passion of our lorde  
Ihesu crist þe tree of the crosse was<sup>1</sup> a tre of fylthe / for þe  
crosses were made of vile trees *and* of trees without fruyt  
for all that was planted on the mount of caluarie bare no  
frute It was a fowl place / for it was the place of þe torment  
of theus It was derk for it was in a derke place *and* wythout  
bewté / It was the tree of deth / for men weren \* put there to  
deth It was also the tree of *stenche* / for it was planted  
amonge the caroynes / *and* after the passion the crosse was  
moche enhaunced / for the vylté was transported in to pre-  
cyosité Of the whiche the blessyd saynt andrew saith / O  
precious holy crosse god saue the His bareynes was torned  
in to fruyte / as it is sayd in the cantycles / I shall ascende vp  
in to the palme tree His ignobylité or vnworthnes was torned  
in to sublymité *and* heyth The crosse þat was torment of  
theus / is now born in the front of thempourours / hys derknes  
is torned in to lyght *and* clernesse wherof crisostom sayth the  
crosse *and* þe woundes shall be more shynyng than the raies  
of the sonne at the iugement his deth is conuerted in to  
perdurabylté of lyf / wherof it is sayd in the preface that  
frowhens þat the deth grew / frothens the lyf resourded / and

The Crosse a  
filthy tree  
<sup>1</sup> Orig *wan*

[\* fol  
CCLxvi b,  
col. 2]

After the  
passion it was  
no longer a  
vile tree

The Crosse is  
brighter than  
the sun's rays

the stencche is torned in to swetnesse canticorum j / This exaltacion of the holy crosse is solempnysed *and* halowed solempnly of the churche for the fayth is in it moche enhaunced for the yere of our lorde vj C *and* xv our lorde suffryd his peple to be moche tormented by the cruelté of the paynems And cosdroe kyng of perceens subdued to his empyre all the reames of the worlde / and he cam in to iherusalem and was aferde and adredde of the sepulcre of our lorde And retourned But he bare with him the parte of the holy crosse / that saynte Helene hadde lefte there

How  
Cosdroe  
took away  
from  
Jerusalem a  
piece of the  
Cross

Of the impiety  
of Cosdroe

And thenne he wolde be worshypped of al the peple as a god And dyde doo make a tour of golde and syluer / whereyn precyous stones shone And made there in the ymages of the sonne and of the mone and of the sterres And made that by subtyll conduytes water to be hydde And to come downe in maner of Rayne

[\* fol  
CCLxviii  
col 1]

And atte the laste stage he made horses to drawe charyottes rounde \*aboute lyke as they had meuyd the tour and made it to seme as it had thondred / and delyuerde his reame to his sone / and thus this cursid man abode in the temple *and* dyde doo set the crosse of our lorde by him *and* commaunded that he sholde be callyd god of all the peple / And as it is rede in libro de mit[r]ali officio / The sayd cosdroe resident in his trone as a fader / set the tree of the crosse on his right side in stede of þe sone / *and* a cocke on his lyfte side in stede of the holy goost / and commaunded that he sholde be called fader / And thenne heracle the emperour assembled a grete oost / and came for to fyghte wyth the sone of cosdroe by the ryuer of danubye / And thenne it pleyed to eyther prynce that eche of theym sholde fyghte one agaynst that other vpon the brydge / *and* he that sholde be vaynquysh *and* ouercome his aduersarye sholde be prynce of thempyre wythout hurtyng eyther of bothe costes / *and* soo it was ordeinyd *and* sworn And who someuer sholde helpe his prynce sholde haue forthwyth his legges *and* armes cut of *and* to be plunged *and* cast in to the ryuer And thenne heracle commaunded him all to god / *and* to the

Of the  
contest  
between  
Cosdroe  
and  
Heracle

holy crosse / wyth all the deuocyon that he myghte and  
 thenne they foughte longe / and at the last our lorde gaaf the  
 victorye to heracle and subdued him to his empyre The  
 oost that was contrary and al the peple of cosdroe obeyed theym  
 to the crysten fayth / and receyued the holy baptesme / And  
 cosdroe knew not thende of þe bataylle / For he was adoured  
 and worshyped of all the peple as a god / soo that no man  
 durst not saye nay to him And thenne heracle came to him /  
 and fonde him sitting in his siege of golde / And sayd to hym /  
 For as moche as after the manere thou hast honoured the tree  
 of the crosse / Yf thou wylt receyue baptim / and the fayth of  
 Ihesu cryste / I shall gete it to the \* and yet shall thou holde  
 thyne trone<sup>1</sup> and reame wyth lytyll hostages / And I shal lete  
 the haue thy lyfe / and yf thou wylte not I shall slee the wyth  
 my swerde / and shall smyte of thyne hede And whan he  
 wolde not acorde therto he dyde anone doo smyte of his  
 hede / And commaunded that he sholde be beried by cause  
 he had be a kynge And he founde wyth him one his sone of  
 the age of ten yeres / whom he dyde doo baptyse and lyfte  
 him fro the fonte And left to hym the reame of his fader  
 and thenne dyde doo breke that toure<sup>2</sup> / And gaaf the siluer to  
 theym of hys oost / And gaaf the golde and precyous stones for  
 to repaire the churches that the tyraunt had destroyed / And  
 took the holy crosse and broughte it agayne to Iherusalem  
 And as he descended fro the mount of oliuete / and wolde haue  
 entred by the gate by whiche our sauour went to his passion  
 on horsbacke aourned as a kynge sodenly the stones of the  
 yates de[s]cended and Ioyned theym togyder in the yate lyke  
 a walle / and all the peple were abasshed / And thenne the  
 angell of oure lorde appered vpon the gate holdyng the signe  
 of<sup>3</sup> the crosse in his honde / And sayd whan the kyng of  
 heuen went to his passion by this gate / he was not arayed lyke  
 a kyng / ne on horsback But came humbly vpon an asse / In  
 shewyng the example of humylyté whyche he left to theym  
 that honour hym / And whan this was said he departed and  
 vanysshed away / Thenne the emperour toke of his hosen / and

\* Heracle  
 conquers  
 Cosdroe's  
 son

[\* fol  
 CCixviii  
 col 2 ]  
 1 Orig crone

2 Cosdroe  
 is slain

2 Orig trure

Heracle  
 carries away  
 the piece of  
 the Cross to  
 Jerusalem

3 Orig repeats  
 the signe of



Barefoot and  
nearly naked  
he enters  
Jerusalem

<sup>1</sup> Orig took

shone himself in wepyng And despoyled hym of alle hys  
clothes in to his sherte /

And took<sup>1</sup> the crosse of our lorde and bare it moche  
humbly vnto the gate /

<sup>2</sup> Orig  
and And  
[\* fol  
CClxviii b,  
col 1]

And anone the hardenesse of the stones felte the celestyall  
commaundement / and <sup>2</sup> \* remeuyd anone and opened *and* gaue  
entree vnto theym that entred Thenne the swete odour that was  
felte that daye whan the holy crosse was taken fro the toure  
of Cosdroe / and was brought ayen to Iherusalem fro soo ferre  
countree / and soo grete space of londe retorned in to iherusalem  
in that moment / and replenysshid it wyth all swetnes Thenne  
the riht deuoute kyng began to say the praysynges of the crosse  
in this wyse O cux splendor / & c O crosse more shynynge  
than all the steeres / honoured of the worlde rihte holy / and

<sup>3</sup> Orig here

moost amiable to all theym whiche oonly were worthy to bere<sup>3</sup>  
the raunson of the worlde Swete tree / Swete nayles / Swete  
yron swete spere beryng the swete burdens / Saue thou this  
presente company that is this day assemblyd in thy lawde  
*and* praysynges And thus was the precious tree of the

Miracles were  
wrought by  
virtue of the  
Cross

crosse reestablyshid in his place and thauncyent myracles  
renewid For a dede man was reised to lyf / And iij men  
taken wyth the palsei were cured *and* helid Ten lepers were  
made clene and xv blynde men receyuid theyr sight ayen /  
Deuylls were put out of men / and moche peple *and* many  
were delyuerde of dyuerse siknesses *and* maladyes Thenne

Other  
accounts are  
given of  
Heracles and  
his opponent

themperour dyde doo repayre the churches and gaaf to them  
grete yeftes and after retorned home to his empyre And it  
is sayd in the cronycles that this was done other while For  
thei sawe that whan Cosdroe had taken many reames he took  
Iherusalem / And zacharye the patriake and bare awaye the tree  
of the crosse And as heracle wolde make peas wyth him  
the kyng cosdroe sware a grete othe that he wolde neuer  
make peas wyth crysten men *and* romayns yf they renyed not  
him that was crucified / and adoured the sone / And thenne  
heracle whiche was armed wyth faith bro\*ughte his oost  
ayenst him and destroyed *and* wasted the perciens wyth many

[\* fol  
CClxviii b,  
col 2]

batailes that he made to theym / and made cosdroe to flee vnto  
 the cyté of thelyfonte / And at the last cosdroe had the flyxe in  
 his bely / and wolde therfore crowne hys sone kyng / whiche  
 was named mendasa And whan syroys his eldest sone herde  
 herof / he made alyaunce wyth heracle / *and* pursued his fader  
 wyth his noble peple *and* set him in bondes and susteynid  
 hym wyth brede of trybulacion *and* wyth water of anguysh /  
 And at the last he made to shote arowes at him bi cause he  
 wolde not byleue in god / *and* soo deyed And after this thyng  
 he sent to heracle the patryarke the tree of the crosse *and*  
 all the prysoneres / And heracle bare in to Therusalem the  
 precyous tree of the crosse And thus it is rede in many  
 cronycles also Syble sayth thus of the tree of the crosse /  
 that the blessyd tree of the crosse was thre tymes wyth the  
 paynems as it is sayd in thystorye tripertyte O thryes blessid  
 tree / on whiche god was stratched / This peraumenture is sayd  
 for the lyf of nature / of grace and of glory whiche came  
 of the crosse / At constantynople a Iewe entryd in to the  
 churche of saynt sophie / and considered that he was there  
 alone / and saw an ymage of Ihesu cryst / And took his swerde  
*and* smote thymage in the throte / *and* anone the blood geysshid  
 oute *and* sprange in the face *and* on the hede of the Iewe /  
 And he thenne was aferde *and* took thymage / and cast it in to  
 a pytte / And anone fledde away And it happed that a crysten  
 man met him and saw him all bloody And sayd to him / fro whens  
 comest thou thou hast slayne some man / and he sayd I haue  
 not The crysten man sayd verely thou hast commysed some  
 omicide / For thou art all bespronge wyth the blood / *and*  
 the Iew sayd verely the god of the crysten \*men is grete and  
 the fayth of hym is ferme and approued in all thynges / I haue  
 smyten noo man but I haue smyten thymage of Ihesu Cryst  
 and anone yssued blood of his throte / And thenne the Iewe  
 brought the crysten man to þe pytte / And there drewe out  
 that hooly ymage And yet is sene on this daye the wounde  
 in the throte of thymage / And anon the Iewe bycame a good  
 crysten man and was baptysed In syrre in the Cyté of baruth

Some say that  
 ' Cosdroe '  
 was shot to  
 death with  
 arrows

The story of  
 the Jew who  
 smote an  
 image of  
 Ihesu Christ

[\* fol  
 CClxix  
 col 1]

How the Jew  
 became a  
 Christian

How a Jew  
grinned at the  
Cross which  
he saw in  
a friend's  
house

<sup>1</sup> Orig hadde

The Jew is  
beaten for  
keeping a  
cross in his  
house

The cross was  
shamefully  
used

[\* fol  
CClxix  
col 2]

Blood came  
forth from the  
crucifix

The Jews  
believed and  
were baptized

ther was a crysten man whiche had hyed an hous for a yere /  
*and* he hadde sette thymage of the crucefyxe by his bedde /  
 to whiche he made dayely his prayers / *and* sayd his deuocion /  
*and* at the yeres ende he remeued *and* tooke an other hous *and*  
 forgate *and* lefte thymage behynde hym / *And* it happed that  
 a Iewe hyred that same hous / *And* on a daye he hadde another  
 Iewe one of his neyghbours to dyne *and* as they were at  
 mete / It happed hym that was boden in loking on the walle to  
 espye this ymage / whiche was fyxed to the walle *and* began to  
 grynne at it for despyte / *And* agaynst hym / that badde<sup>1</sup> hym /  
*and* also thretened *and* menaced hym by cause he durst it kepe  
 in his hous thymage of Ihesu of nazareth *and* that other Iewe  
 sware as moche as he myght that he neuer hadde sene it /  
 ne knewe not that it was there / *And* thenne the Iewe fayned  
 as he hadde ben peased / *and* after went straite to the prynce  
 of the Iewes / *and* accused that Iewe of that whiche he hadde  
 sene in his hous Thenne the Iewes assembleden *and* came to  
 the hous of hym *And* sawe thymage of Ihesu cryst / *and* they  
 toke that Iewe *and* bete hym / *And* dyd to hym many Inuryes /  
*And* caste hym out half dede of theyr synagoge / *and* anone  
 they defowled thymage wyth theyr feet / *and* renewed in it all  
 the tour\*mentes of the passyon of our lord / *and* whan they  
 perced his syde wyth the spere / blood *and* water yssued habun-  
 dauntly in soo moche that they fylled a vessell / whiche they set  
 ther vnder *And* thenne the Iewes were abasshed *and* bare this  
 blood in to theyr synagoge / *and* all the seke men *and* malades  
 that ware enounted ther wyth / were anone guarysshed *and* made  
 hooll *And* thenne the Iewes told *and* recounted alle this thinge  
 by ordre to the Bysshop of the countree *and* alle they wyth  
 one wylle receyued baptyme in the fayth of Ihesu cryst / *and*  
 the Bysshop put this blood in ampulles of crystalle *and* of glas  
 for to be kepte / *And* thenne he called the crysten man that  
 had lefte it in his hous / *and* enquiryed of him who hadde made  
 soo fayre an ymage / *and* he sayd that nychomedus hadde made  
 it / *And* whan he deyde / he lefte it to gamalyell *and* Gamahel  
 to zachee *and* zachee to Iaques / *and* Iaques to symon / *And*

had ben thus In Iherusalem vnto the destruction of the Cyté  
And fro thens hit was born in to the Royame of agryppe of  
Crysten men / And fro thens it was brought agayn in to the  
countree and it was lefte to me by my parentes by ryghtfull  
herytage / and this was done in the yere of our lord seuen  
hondred and 1

Migrations of  
the image

And thenne all the Iewes halowed theyr synagogues in to  
the chyrches and therof cometh the custome that Chyrches ben  
halowed For to-fore that tyme the aultres were but halowed  
only / and for this myracle the chyrche hath ordeyned / that the  
fyfte kalendas of decembre / Or as<sup>1</sup> it is redde in an other  
place the fyfte ydus of Nouembre shold be the memorye of  
the passyon of our lord / wherfore at rome the chyrche is  
halowed in thonore of our sauour / where as is kepte an  
ampulle wyth the same blood and there a \*solempne feste  
is kepte and done / and there is proued þe ryght grete vertu  
of the crosse vnto the paynems and to the mysbyleued men in  
all thynges / And saint gregory recordeth in the thyrd booke  
of his dyalogues that whan andrewe bisshop of the Cyté of  
fundane suffred an hooly nonne to dwelle<sup>2</sup> wyth hym / the  
fende thenemy began Temprynte in his herte the beaulté of  
her / in suche wyse / that he thoughte in his bedde wycked  
and cursyd thynges / And on a daye a Iewe came to rome and  
whan he sawe that the daye fayled and myght fynde no  
lodgyng he wente that nyght / and abode in the Temple of  
appollin / and by cause he doubted of the sacrylege of the place /  
how bee it that he hadde no fayth in the Crosse yet he  
markyth and garnysshed hym wyth the sygne of þe crosse  
thenne at mydnight whan he awoke / he sawe a companye of  
euyl spyrytes whiche wente to-fore one Lyke as he hadde  
somme auctoryté of puyssaunce aboue thother by subiection /  
and thenne he sawe hym sytte in the middes a-monge the other  
and began to enquiryre the causes and dedes of eueryche of  
thyse euylle spyrytes whiche obeyed hym / and he wold knowe  
what euylle eueryche hadde do / But gregory passyth the maner  
of this vysyon / By cause of shortnes But we fynde semblable

Of the  
consecration  
of churches

<sup>1</sup> Misprinted  
at in orig

[\* fol  
CClxiix b  
col 1 ]

<sup>2</sup> dwelle in  
orig  
How bishop  
Andrew was  
tempted by  
the devil to  
give way to  
the lusts of  
the flesh  
A Jew in the  
temple of  
Apollo sees a  
company of  
evil spirits

in þe lyf of faders / That as a man entryd in a Temple of  
 thydollis / he sawe the deuill syttyng / and all his meyny aboute  
 hym And one of thyse wycke spyrytes came and odoured hym /  
 and he demaunded of hym / Fro whens comest thou and he  
 sayde / I haue ben in suche a prouynce / *and* haue moeued  
 grete warres and made many trybulacyons and haue shedde  
 moche blood and am come<sup>1</sup> to telle it to the and Sathan  
 sayd to hym in what tyme hast thou done this and he sayd  
 in thyrty da\*yes and sathan sayd why hast thou bee so longe  
 there aboutes / and sayd to them that stode by hym goo ye  
 and bete hym / and all to lasshe hym Thenne came the  
 seconde and worshypped hym / and sayd Sye I haue ben in  
 the see / And haue moeued grete wyndes and tourmentys and  
 drowned many shyppes / and slain many men / And sathan  
 sayde how longe hast thou ben aboute this / and he saide xxiij  
 dayes *and* sathan sayde hast thou done nomore in this tyme /  
*and* commaunded þat he shold be beten / *and* the thyrd came  
*and* said I haue ben in a Cyté and haue meuyd stryues and  
 debate in a weddyng / And haue shed moche blood / *and* haue  
 slayne þe husbond *and* am come to telle the / and sathan  
 axed / in what tyme hast thou done this *and* he sayd in x  
 dayes / *and* he sayd hast thou done nomore in that tyme / And  
 commaunded them that were aboute hym to bete hym also  
 Thenne came the fourth and sayd / I haue ben in the wyldernes  
 xl yere *and* haue laboured aboute a monke *and* vnnethe at the  
 last I haue throwen *and* made hym to synne of the flessch / *and*  
 whan sathan herde that / he aroos fro his sete / *and* kyssed hym  
 and toke his crowne of his hede / *and* set it on his hede / and  
 made hym to sytte wyth hym *and* sayd thou hast done a grete  
 thyng / and hast laboured more than all thother / *and* this  
 maye be the maner of the vysyon that saint gregory leueth  
 whan eche had sayd / one sterte vp in the mydle of them all /  
*and* sayd he had meuyd Andrewe agaynst the name<sup>2</sup> / And  
 had meuyd the fourth parte of his flessch agaynst her in tempta-  
 cion *and* therto that yesterday he thought so moche in his  
 minde on her that in the houre of euyng songe he gaf to her

Each devil  
renders an  
account of his  
actions to the  
chief devil

<sup>1</sup> came in  
orig

[\* fol  
CClixir b,  
col 2]

One says he  
has caused  
tempests and  
shipwrecks

Another is  
crowned for  
causing a  
monk to  
commit a sin  
of the flesh

One of the  
fiends tells  
how he has  
tempted  
St Andrew  
<sup>2</sup> So in first  
edition but  
read *nomme*

in Iapyng a buffet / *and* sayde pleynty *þat* she myght here it  
 that he wolde synne wyth her thenn[e] the mayster com-  
 maunded hym that he shold performe *þat* he had \*begonne  
*and* for to make hym to synne he shold haue a synguler  
 victory<sup>1</sup> *and* rewarde amonge all the other / *and* thenne  
 commaunded he that they shold goo loke who that was that  
 laye in the temple And they wente *and* loked / *and* anone  
 they were ware that he was marked wyth the sygne of the  
 crosse And they beyng aferd escried *and* sayd / verily this  
 is an empty vessell alas he is marked / *and* wyth this voys  
 all the compaignye of the wycked spyrytes vanysshed awaye /  
*and* thenne the Iewe all amoeuyd came to the bysshop *and*  
 tolde to hym all by ordre what was happed And whan the  
 bisshop herd this / he wepte strongly *and* made to voyde all  
 the wymmen out of his hous / *and* thenne he baptysed the Iewe  
 Saint gregory reherceth in his dyalogues that a nonne entred  
 in to a gardyne / *and* sawe a letuse / *and* coueyted that *and*  
 forgate to make the sygne of the crosse / *and* bote it gloton-  
 essly / *and* anone fylle doune *and* was rauyshe of a deuyll /  
*and* there cam to her saynt Equycyen / *and* the deuyll began  
 to crye *and* to saye / what haue I doo I satte vpon the letuse /  
*and* she came *and* bote me *and* anon the deuyll yssued oute  
 by the commaundement of the holy man of god It is redde in  
 thystorye scolastyke / that the paynems had pelynted on a walle  
 the armes of Serapis / *and* theodosyen dyde do put them out  
*and* made to be peynted in the same place the sygne of the  
 crosse / *and* whan the paynems and prestes of thydollis sawe  
 that anone they dyde them to be baptysed / sayenge that it was  
 gyuen theym to vnderstonde of theyr olders / that tho armes  
 shold endure/tyll that suche a sygne were made there in whiche  
 were lyf And they haue a lettre of whyche they vse / that  
 they calle holy / *and* had a forme that they sayd it exposed *and*  
 sygnefied lyf perdurable /

His master  
 bids him to  
 complete his  
 work  
 [\* fol  
 OC1xx. col 1 ]

<sup>1</sup> Orig  
 vitory

The devils  
 find the Jew  
 marked with  
 the sign of  
 the Cross by  
 which they  
 are terrified  
 and put to  
 flight

How a nun  
 ate a lettuce  
 without  
 making the  
 sign of the  
 Cross and  
 was ravished  
 by a devil

# XIII

[\*Royal MS  
17 A 27, fol  
72b]

## THE SYMBOLS OF THE PASSION\*



[fol 73 ]  
The Vernicle  
received the  
print of Jesus  
face

I have sinned  
but Lord,  
forgive me  
through sight  
of the figure I  
see before me

O vernacle<sup>1</sup>, I honoure him *and* the,  
 þat þe made þorow his preunté,  
 þo cloth he set to his face,  
 þe prent laft<sup>2</sup> þere<sup>3</sup> þorow his grace, 4  
 His moth, his nose, his me to,  
 His berd, his here<sup>4</sup> dide al so  
 Schilde me for al þat in<sup>5</sup> my hue  
 I<sup>6</sup> haue singud<sup>7</sup> with wittus fue, 8  
 Namlich with mout of sclauduring,  
 Fals othus<sup>8</sup> *and* bakbiting,

The readings here given are from Additional MS 11,748

<sup>1</sup> veronicle      <sup>2</sup> by-left      <sup>3</sup> omitted      <sup>4</sup> here      <sup>5</sup> me fro dissece in al  
<sup>6</sup> that y      <sup>7</sup> sinwed      <sup>8</sup> othus swore

### XIII

#### THE SYMBOLS OF THE PASSION\*

[\* Additional  
MS 22,029]



- The vernacul—I honowre hym [and the]  
    þat the made throwe hys pryuy[té],  
The clothe he set ovyr hys face,  
4 The prynte he lefte ther, of hys grace,  
    Hys mowthe, hys nose, hys eyn too,  
    Hys berd, hys here he ded also  
    Schyld me, lorde, for þat in myn lyffe  
8 That I haue synnyd wíth myn wyttys fyve,  
    Namelyche wíth mowthe of stlawndrynge,  
    Of fals othys and bakbytynge,



And made boste with tounge al so  
 Of synnus þat 1 haue do ,  
 Lord of heuen, for ȝeue it me  
 þorow syht<sup>1</sup> of þe<sup>2</sup> figur þat 1 here se

12



The knife of  
 circumcision  
 destroyed  
 Adam's sin

*Cultellus circumscisionis*

Þis<sup>3</sup> knif be-tokeneþ<sup>4</sup> circumscion,  
 He distroyet<sup>5</sup> sinne al and sum  
 Of oure forme fadur adam,  
 Were-þorow þow<sup>6</sup> tok kynde of man ,  
 From temptacioun of lecherie  
 Be<sup>7</sup> my socoure whan 1 schal die

16

[fol 73 b]  
 May it  
 succour me  
 from the sin  
 of lechery

20



The pelican  
 that feeds her  
 young with  
 her blood  
 denotes  
 Christ who  
 fed us with  
 his blood and  
 is our father  
 and our food

*Pellicanus*

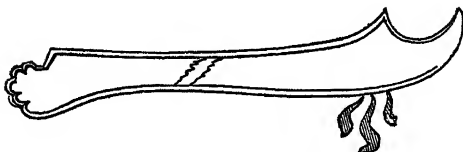
Þe pelicane his blod did<sup>8</sup> blede  
 þer with his briddus for to fede,  
 Þit<sup>9</sup> be tokenet on<sup>10</sup> þe rode  
 Oure lord us fedc<sup>11</sup> with his blode,  
 Wen he us bouht out of helle  
 In ȝoy and blis with hym to dwelle,  
 And bene our fadur and our fode,  
 And we his chuldurne meke and gode

24

28

<sup>1</sup> vertu    <sup>2</sup> omitted    <sup>3</sup> the    <sup>4</sup> tokeneth the    <sup>5</sup> distroyed.    <sup>6</sup> we    <sup>7</sup> he be  
<sup>8</sup> doth    <sup>9</sup> hit    <sup>10</sup> a pon    <sup>11</sup> fedde

- And makyng boste w<sup>th</sup> tonge alsoo  
 12 Of many synnys that I haue doo  
 Lorde of heuyn, for-zeue it me  
 Throwe vertew of the fygure þat I here se



- Thys knyffe betoknythe þ<sup>e</sup> *circumsysy*[on],  
 16 That dystroyd owre synnys alle *and* sum  
 Of owre formfathyr adam,  
 Wher-thorowe we toke þ<sup>e</sup> kynde of man  
 From temptacyon of lecherye,  
 20 Lorde, kepe me tylle that I deye



- The pelycan hys blode dothe blede  
 Per-w<sup>th</sup> hys byrdys for to fede,  
 It betoknythe vppe-on the rode  
 24 Owre lorde fed vs w<sup>th</sup> hys *precious* blode,  
 Whan [h]e vs bowt owt of helle  
 In ioye and blys w<sup>th</sup> hym to dwelle,  
 And be owre fathyr and owre fode,  
 28 And we hys chyldyr meke and good



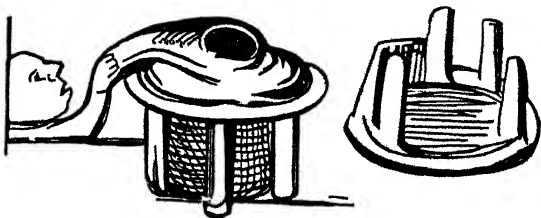
May the thirty  
pieces of  
silver shield  
us from

[fol 74]  
treason and  
covetousness

*Triginta denarii*

Þe pens also þat iudas tolde,  
þat for<sup>1</sup> iesu crist was solde,  
Vs schilde from tresun and couetyse,  
þer-in to die in no wise

32

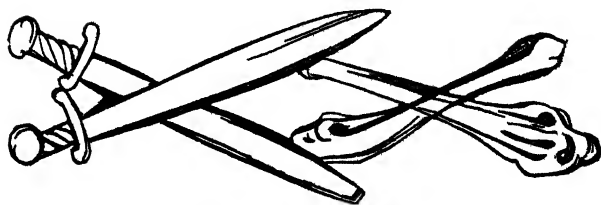


May the  
lantern keep  
us from the  
nights sin

*Lanterna*

Þe lantern þat me bar<sup>2</sup> in þe lyzt,  
Wen crist was taken in þe nyzt,  
Hit lyt<sup>3</sup> me from nyztus<sup>4</sup> sine,  
þat i neuer be tak<sup>5</sup> þer inne

36



May the  
swords and  
spears keep  
me from  
fiends

*Gladu et fustes*

Suerdus and battus þat þey bere  
Iesu crist þer-with<sup>6</sup> to fere—  
From findus, lord, þow<sup>7</sup> kepe me  
Of hem aferd þat i ne be.

40

<sup>1</sup> ther fore  
omitted

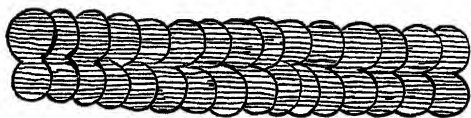
<sup>2</sup> men bare  
<sup>7</sup> thay

<sup>3</sup> he kepe

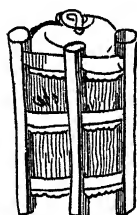
<sup>4</sup> dedely

<sup>5</sup> neuer deye

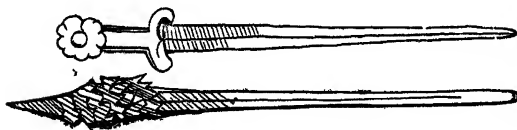
<sup>6</sup> with



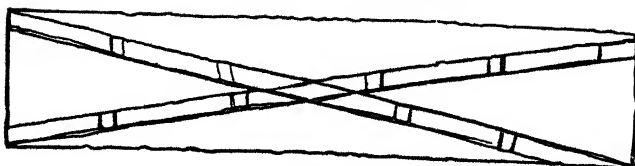
The pens also that Iudas tolde,  
 Wher-for iesu cryste was solde—  
 Lorde, schylde me from treson and couetyse,  
 32 Ther-*in* that I deye in no wyse



The lantern þat they bare in the lygthe,  
 Whan cryste was takyn w*it*h-in þe nygth—  
 Lord, kepe me from nygthys synne,  
 36 That I neuyr be take ther-In



Swerdys and stauys that þe*r* bere  
 Ther iesu cryste to fere w*it*h there—  
 From fendys, lorde, kepe thow me,  
 40 Of them, lorde, a-ferd that I not be



[fol 74 b]

The Jews  
brake Christ's  
head with a  
reed  
If I wrongany  
man may the  
sin be forgiven  
me on  
account of  
this stroke

*Arundines*

Crist had a stroke with a rede,  
Per-with þe iewes brak his hed<sup>1</sup>,  
With gud chere *and* milde moode  
Alle he tholud<sup>2</sup> *and* stille<sup>3</sup> stode  
Wen i misdo or ani man me,  
Hit be for 3yf for þat pité

44

May the  
hand that  
smote thee  
under the ear  
be my succour  
against my  
sins of  
hearing

*[Manus depillans et alapans]*

The hond, lord, þat tare of þyn here,  
*And* þe honde þat flapped under þin here—  
þat pine be my socour there  
That y haue y-sinwed w<sup>th</sup> myn<sup>4</sup> here,  
And of alle oþur synne al so  
þat w<sup>th</sup> myn eren haue y herkened to]<sup>5</sup>

48

52

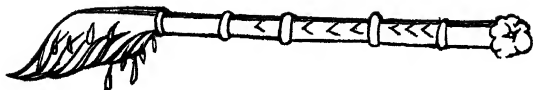
<sup>1</sup> W<sup>th</sup> a reed he hadde a strake,  
Ther with his heued þe iew to brake

<sup>2</sup> suffered  
MS 11,748

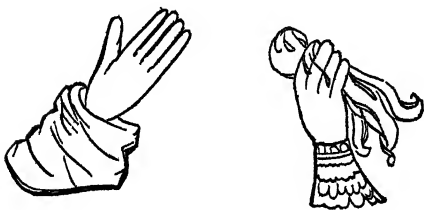
<sup>3</sup> stille he

<sup>4</sup> w<sup>th</sup> myn is in a later hand

<sup>5</sup> From



Uythe a zarde he had a stroke,  
*Per-wit*h the iewys hys hede they broke,  
 Wit*h* good chere and myld mode,  
 44 Alle he suffyrd and styll he stode  
 Whan I mys-do ar ony man do me,  
 It be for-zeve for that peté



The handys, lorde, þat tare of thyn here,  
 48 And þe hande þat clappyd the vndyr þe ere—  
 For þat peyn, lorde, be myn socowre there  
 That I haue synnyd wit*h* pryde of here,  
 And alle othyr synnys also  
 52 That wit*h* erys I haue herkynd to



The Jews put  
a cloth before  
the eyes of  
Jesus may it  
keep me from  
the vengeance  
of ignorance,  
and of other  
sins that I  
have done

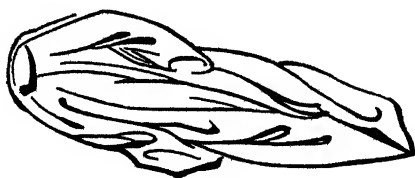
fol 75 ]

*Velamen ante oculos*

þe cloth be-fore þin ine to,  
To bobbe<sup>1</sup> þe þey knyht it so,  
Hit kepe me from<sup>2</sup> ueniauns  
Of childhod *and* of ignorauns,  
And of other<sup>3</sup> sinnus also  
þat i haue with my ine do,  
And with<sup>4</sup> nose smellud eke,  
Boþe ho[le] *and* eke<sup>5</sup> seke

56

60



May the  
seamless  
white coat be  
my succour  
since I have  
loved to  
indulge in  
soft clothing

*Tunica inconsutilis et uestis purpuræ*

þe whit cote þat hade sem none  
*And* þe purpure þey layd both upon one<sup>6</sup>,  
þey be my sokur *and* my helping,  
þat my bodi hatþ<sup>7</sup> usud soft cloþing

64

<sup>1</sup> bobby  
<sup>7</sup> ther y haue

<sup>2</sup> fro eche

<sup>3</sup> alle

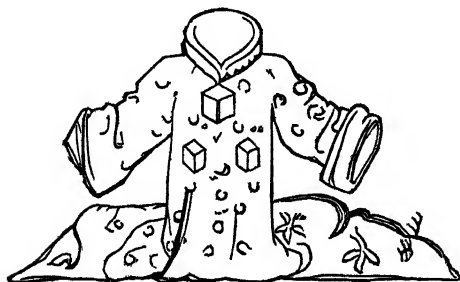
<sup>4</sup> wiþ my

<sup>5</sup> also

<sup>6</sup> land loot up one



The clothe be-forn thyn eyn too,  
 To bobbyn the they knyt it soo—  
 Lord, kepe me from vengawns  
 56 Of chylrhode and of ignorawns,  
 And eke synnys also  
 That I haue sene with myn eyn too,  
 And with myn nose smyllyd eke,  
 60 Bothe olde and seke



Thyn own cote that had seme non,  
 The purpylle þat they leyd lotte vppe-on—  
 Lorde, be myn socowre and myn helppynge  
 64 That myn bodye hathe vsyd mys clothynge

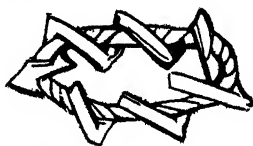


*Virge et flagelle*

May the rods  
with which he  
was scourged  
be my help  
against sloth

With 3erdes grete þow were to-dachud,  
With scourges smert al to-lachud,  
þat peine me sokker<sup>1</sup> of sinnus<sup>2</sup>,  
Of slouth *and* of idelnes

68

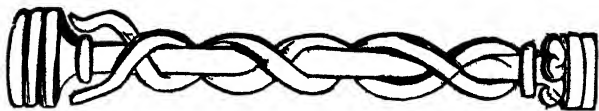
*Corona spinea*

[fol 75 b]

May the  
crown of  
thorns shield  
me from hell  
pit

þe coroune of þorn on þin hed þrast,  
þin her to-tar, þi skyn to-brast,  
Schild<sup>3</sup> me from peim of helle pit,  
þat i haue deseruud þorow uan-wite<sup>4</sup>

72

*Columpna cum corda*

May the bond  
that bound  
the Lord to  
the pillar  
release me  
from the  
bonds of  
unkind deeds

To þe piler, lord, al so  
With a rop þey<sup>5</sup> boundun þe to,  
þe senewes from þe bones brast,  
So hard hit was draw *and* strened fast,  
þat bond me alese of bondes,  
Of unkind dede *and* unkindnes<sup>6</sup>

76

<sup>1</sup> be my socour    <sup>2</sup> synne þis.    <sup>3</sup> þat schild    <sup>4</sup> wane wit    <sup>5</sup> men

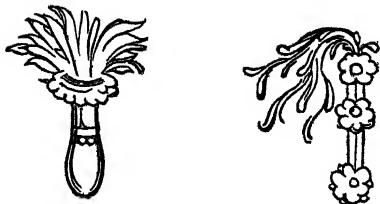
<sup>6</sup> Harde þay drowe *and* stryned faste,

þe senewys fro þe bonys to barst

þat bond alese me and vnbynde,

þat y haue trespassed *and* be vnkynde

The words ' and vnbynde and the next line are in paler ink



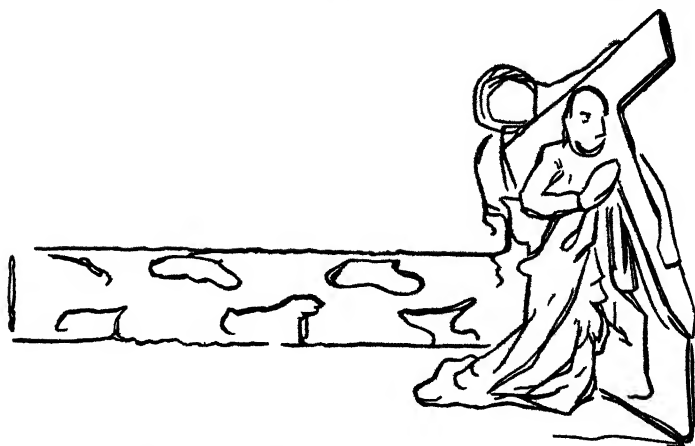
Uythe zardys grete þou ware alle to-daschyd,  
 With scorgys smerte alle to-laschyd,  
 Lord, socowre me of synnys thys,  
 68 Of stlowthe and eke of ydynes



The crown of thorn on þe hed preste,  
 Thyn here to-tere, thy skyn to-breste  
 Lord, socowre me of synnys thys,  
 72 Of stlowthe and eke of Idylnes



To þe pyller, lorde, also,  
 With a rope men bownd þe too,  
 Hard drawe and streynyd faste,  
 76 The senews from þe bondys braste  
 Lorde, lose me of bondys in dystresse,  
 Thowe I ded onkend a-geyns kyndnesse



[\* fol 76 ]

Thou didst  
bear thy Cross  
and didst go  
out of  
Jerusalem

Thou didst  
meet with the  
women of  
Bethlehem  
and of  
Jerusalem,  
who wept for  
thy  
sufferings  
Thou didst  
tell them to  
weep for  
themselves  
and their  
children.

May those  
steps of thine  
give us pardon  
when we  
devoutly go on  
pilgrimage

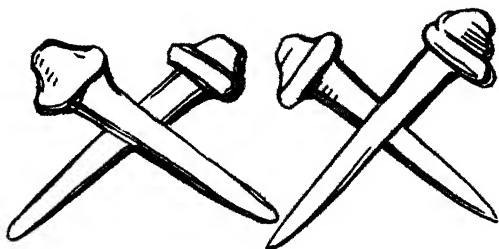
*Uestigia saluatoris, quando exiit per  
portam ierusalem, portando crucem, coronam  
spineam \* coronatus, mille passus sic  
incedens, roseum cruorem distillando*

Pow bere þe cros *and* toke þe gate  
Out at ierusalemus ȝate , 80  
Þin foot steppus suet *and* gode  
Wer sene þorow schedi[n]g of þi blod  
Þer mettust þow with wymmen of bedlem,  
*And* al so with wymmen of ierusalem, 84  
*And* alle<sup>1</sup> þey wepten for þi turment ,  
To hem þow seydust apertment,  
“Ne wepe ȝe not for my wo,  
But for ȝoure<sup>2</sup> self *and* ȝoure childurne also , 88  
For hem ȝe moun ful sore wepe,  
*And* salt teres for hem lete,  
For þey schul haue turment hard  
An hundert wintur her afterwart.” 92  
Þo steppus of<sup>3</sup> sine ȝif us pardoun,  
Wen we gon with<sup>4</sup> deuocioun  
On<sup>5</sup> pilgremage on hors or fote ,  
Of alle oure sinnus<sup>6</sup> þey ben our bote 96

<sup>1</sup> omitted<sup>2</sup> ȝow<sup>3</sup> Al þay stappis of oure<sup>4</sup> we gooth wiþ good<sup>5</sup> A<sup>6</sup> sorwe



- 80 **T**howe bare the cros ouyr the lake,  
 Owt of iherusalem at the gate ,  
 Thy fote-steppys swete and good  
 Wer sene throwe schedyng of þi precyus blode  
 þou mettyst with women of bethleem,  
 84 And also women of iherusalem ,  
 Alle they wepyd for þi torment ,  
 To them þou seyddyst a-perte-ment,  
 "Wepe ze not for myn woo,  
 88 But for zowre chilydr also ,  
 For them ze maye sore wepe,  
 And salte terys for them lete ,  
 For they schal haue torment hard  
 92 An hundyrd wyntyrr here-aftyrrwa[r]d "  
 Tho steppys for vs of grace zeue pardon,  
 Whan we goo, wythe deuocyon,  
 On pylgrymage on hors ar on fote  
 96 Of myn synnys, lorde, be myn bote

*Clauu*

[fol 76 b]

May the nails  
help me out of  
those syns that  
I have done  
with feet or  
hands

Þe nayles þorow fet *and* handus to—  
Þey helpe me out of synne *and* wo  
Þat I haue in my lue do,  
With handus handult, with fet I go

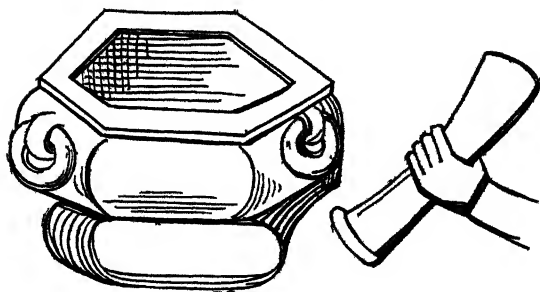
100

*Malleus*

May the  
hammer be  
my succour if  
I have smitten  
any with  
staff or knife

Þe hamur bothe sterne *and* gret  
Þat drof þe nayles þorow hond *and*<sup>1</sup> fete  
Þey<sup>2</sup> be my socur<sup>3</sup> in my lyf,  
ȝif I<sup>4</sup> man smot with staf or knyf

104

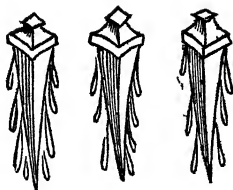
*Uas cum felle*

[fol 77]

May the vessel  
of vinegar and  
gall keep me

Þe uessel with eysel *and* with galle  
Kep me from þe<sup>5</sup> synnus alle,

<sup>1</sup> nayles in crists<sup>2</sup> hit<sup>3</sup> socour þat<sup>4</sup> y any<sup>5</sup> omitted



The naylys throwe fete and handys also,  
 Lorde, kepe me owt of synne and woo,  
 That I haue in myn lyffe doo,  
 100 With handys handyld or on fote goo



The hamyr bothe stern and grete,  
 That droffe þe naylys throw hand and fote,  
 Lord, be myn socowr in alle myn lyffe,  
 104 Iffe ony man stryke me with staffe or knyffe<sup>1</sup>



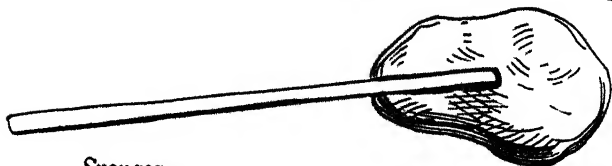
The vessel of aysylls and of galle,  
 Lord, kepe me from þe synnys alle,

<sup>1</sup> Lines 101-104 follow line 124 in the MS

from sins  
hurtful to the  
soul

Pat to þe soul is fowl uenim,  
Pat 1 be not pusond þer ine<sup>1</sup>

108



### *Spongea*

May the  
sponge save  
me when I die  
from the  
vengeance  
due to my sins  
of gluttony

Do þow thurstudust sor with alle,  
Þey zeufe þe eysel medult with galle,  
Pat 1 haue dronken in glotonie,  
Hit saue me wen 1 schal diee,  
Pat, lord, now 1 pray to þe  
For þat greuauus þow suferdst for me<sup>2</sup>

112



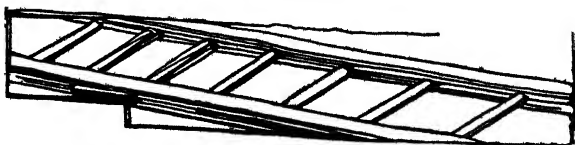
### *Lancea*

[fol 77 b]  
May the spear  
that pierced  
thy side  
quench the  
sins of pride  
and  
disobedience

Lord, þe scharp spere 1-ground  
Pat in þin heid mad a wonde,  
Hit kuench þe sine<sup>3</sup> pat 1 haue wrogt,  
With al myn hert euel 1-powt,  
And of my stout prid þer-to,  
And myn unbuxumnes al-so

116

120



### *Scala*

May the  
ladder  
preserve me

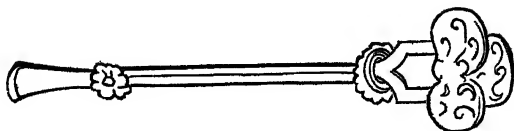
Þe laddur upset be enchesoun  
Wen þow wer ded be take adoun<sup>4</sup>,

<sup>1</sup> that men be nouȝt y combred þer yn  
<sup>4</sup> to take þe doun originally by take a doun

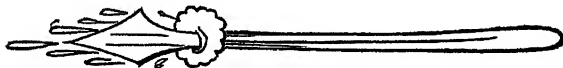
<sup>2</sup> ll 113, 114 omitted

<sup>3</sup> synnes

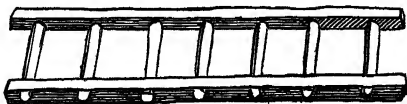
That to sowle ben venym,  
 108 That I be not poysynd ther-in



Whan þou thurstyd sore *wit*-alle,  
 They gaffe the eysyll *wit*-byttyr galle,  
 Alle þat I haue dronke in glotenye  
 112 For-geue me, lorde, ar than I deye



116 Lord, the spere so scharpe I-grownde,  
 þat in thyn herte made a wownde,  
 It quenchyth the synne þat I haue wrowt,  
 With alle myn harte fulls ewle thowt,  
 And myn stowt pryd also,  
 120 And myn onbuxumnes ther-too



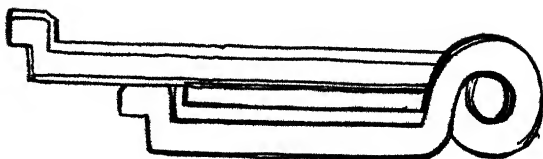
The ledder, vppe set be encheson  
 Whan þou war ded to be take a down,



from dying in  
my sins

Wen i ham ded in<sup>1</sup> ani sinne  
Take me þat i ne die þer-ine

124



### *Forceps*

May the  
tongeloose me  
from all my  
sins

Þe tonges þat drow þe nayles out,  
Of fet, of handes, al about,  
And louset his<sup>2</sup> bodi from þe tre,  
Of alle my sinus þey lese<sup>3</sup> me

[fol 78]

128



Since Jesus  
suffered a Jew  
to spit in his  
face may I be  
forgiven if I  
have insulted  
any man

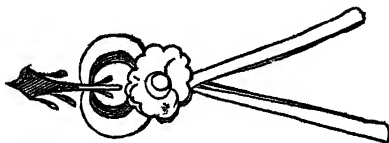
### *Iudeus spuens in facie christi*

Þe iewe þat spit<sup>4</sup> in goddus face—  
For he hit suffurd, he 3yf us<sup>5</sup> grace,  
þat I haue reulud or ani man me,  
For þat despit for-3yf it be.

132

<sup>1</sup> on<sup>2</sup> loosed þi<sup>3</sup> loose<sup>4</sup> spathe<sup>5</sup> me

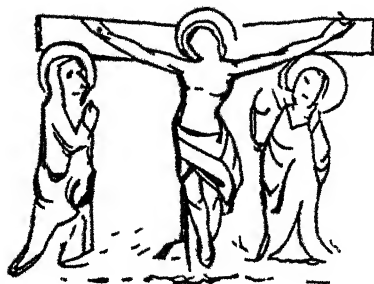
Whan þat I am In synne,  
 124 Lord, lete me not dey ther-in



The pensynnys, þat drewe þe naylys owt  
 Of fete and handys, alle a-bowt,  
 And losyd þi bodye from þe tre,  
 128 Of myn synnys, lord, lose þou me



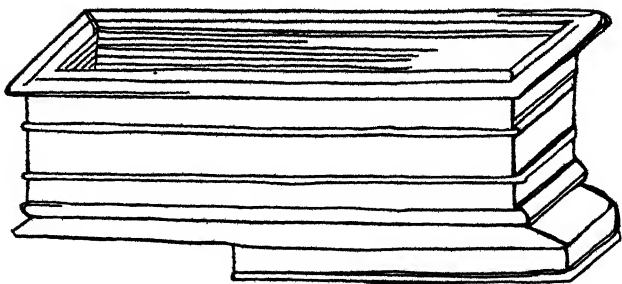
The iewys þat spytte, lorde, in thy face  
 Ze suffyrd alle, and gaffe them grace,  
 That I haue gylte or ony man me,  
 132 It be for-zeue for þat peté



Christ bore  
the Cross on  
his back.  
May the  
Cross give me  
grace to  
repent of my  
sins

*Christus portans crucem in humero*  
þe cros be-hind his bak-bon  
þat he þolud deth uppon—  
ʒif me grace in my hue  
Clene of sine me to schriue,  
And þerto uerey<sup>1</sup> repentauns,  
And here to fulfille my penauns

136



[fol 78 b ]  
May the  
sepulchre

*Sepulcrum christi*  
þe sepulcur þat<sup>2</sup> þerinne was layde  
His blessud bodi al be-bled<sup>3</sup>—

140

<sup>1</sup> al so<sup>2</sup> that he<sup>3</sup> for bleed



The cros be hynd þi bakke bon,  
 Þat þou suffyrd dethe vppe-on—  
 Lord, geue me grace, in my lyue,  
 136 Clene of synne me to schryue,  
 And þer-to very repentawns  
 Weth spas to performe myn penawns



The sepulkyr wher-in þou war hyd,  
 140 þi blyssyd bodye alle for-bled—

send me, ere I  
die, true  
sorrow for my  
sins so that I  
may be  
cleansed from  
them,

He me send, or pat<sup>1</sup> 1 deye,  
Sorow of hert *and* ter of ye,  
Cler *and*<sup>2</sup> clensud pat 1 be,  
Or 1 to my graue tee, 144  
So pat 1 mow<sup>3</sup> on domus day  
To pe<sup>4</sup> dom cum with-out dedh<sup>5</sup> fray  
*And* wend to<sup>6</sup> blis in<sup>7</sup> cumpanie,  
per<sup>8</sup> os<sup>9</sup> men schul<sup>10</sup> neuer dye, 148  
But dwelle in 10y wit oure lord nȳt<sup>11</sup>,  
per is euer day *and* neuer nȳt,  
pat last schal with-outen ende,  
Now iesu crist [us]<sup>12</sup> þidur send<sup>13</sup> amen 152

so that I may  
dwell in ever  
lasting joy

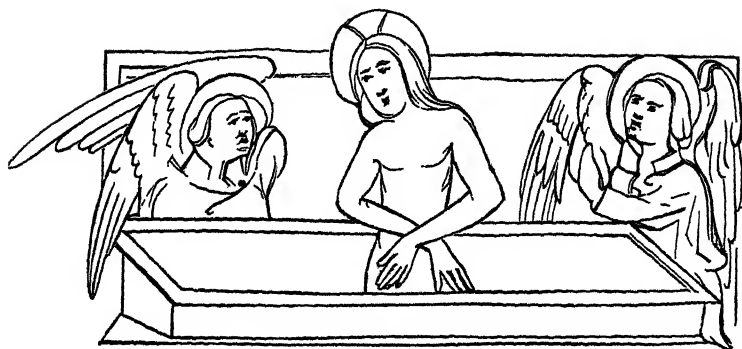
<sup>1</sup> omitted    <sup>2</sup> Clene    <sup>3</sup> mote    <sup>4</sup> thi    <sup>5</sup> omitted    <sup>6</sup> to þe    <sup>7</sup> wiþ  
<sup>8</sup> MS þei    <sup>9</sup> þat    <sup>10</sup> schal    <sup>11</sup> wiþ ouȳte dȳȳt read oure Dȳȳt    <sup>12</sup> ous  
<sup>13</sup> MS 11,748 adds two lines —

Iesu, þat deidest one þe rode tree,  
Graunte ous þis for charite Amen

Then follows at once —

These armes of crist bothe god *and* man  
Semt peter discriued ham  
What man þes armes ouer ȳaith  
And for hure synnes sory and schruue beeth  
To seye hit a twelfe monthe eche day wiþ good chere  
He haþ sixe thowsaund *and* seven hundied and fise and fifty ȳere  
And half a ȳere *and* dayes thre  
This is y grauntȳd for to be  
*And* for the vernicle haue he may  
Fourty dayes eueryche day  
And for the pytye with good chere  
Grauntȳd is sextene thowsaund ȳere  
*And* sixe [an] thurty dayes þer to  
For to segge euery day A pater noster *and* v Ave maria wiþ  
o Crede

- Lord, grawnt me, ar þat I deye,  
Sorowe of herte with terys of eye,  
Clene clensyd for thy mercye,  
144 Er þat I in myn graue lye,  
So þat I may at domys daye  
To þat dome cum with-owt fraye,  
And wend to blysse in cumpany,  
148 Ther as men schalle neuyr dye,  
But dwelle In blysse with þat lord brygthe,  
Wher euyr is day but neuyr nygthe,  
And lest schal with-owt ende  
152 Iesus cryste vs thedyr send !



*Graciarum acciones iesu christo stanti in sepulcro*

[fol 79 ]  
I thank thee,  
Lord, for all  
thy sufferings

I þank þe, lord, þat þow me wrout,  
And with strong peynus þow me bout,  
I þank þe, lord, with ruful entent  
Of þi peynus *and* þi turment, 156  
With carful hert *and* dreri mod,  
For schedynd of þi swet blod  
What may i say þow hast done for me ?

Thy body was  
scourged and  
i MS *knocis*  
beaten on  
every side so  
that no whole  
place was to  
be found in  
thy whole  
body

þi bodi was bonden to a tre, 160  
With scourges knit þe knottis<sup>1</sup> grete  
þi blessud bodi was al for-bete,  
On euery side turnud *and* torne,  
Also naked as þow were borne, 164  
þat hol sted was found none  
Fro þe croun to þe ton

[fol 79 b ]

þi blessud bodi þer hit stod,  
Al hit was be-helet in blod, 168  
*And* when þow were so for-swong,  
Among þe ues þey did þe hong,  
With scharp naylus þorow hand *and* fet  
Þey let þe hong til þow wer ded, 172  
*And* aftur þi deth, to us sote,  
Þey pittun a spere to þin hert rote,

They let thee  
hang until  
thou wert  
dead  
They thrust a  
spear into thy  
heart

- þe wiked ives with sturdi mode  
 176 Let þer-out strem þin hert blod  
 Alas ! lord, þi penus þow tholudust þo,  
 Oure sinnus hit mad so wellawo  
 3ese instrumentus pat here pertend<sup>1</sup> beþ  
 180 In memori of þi bittur deyt,  
 þey hulpun hem to do þi passioun,  
 þey help us to oure sauacioun,  
 For þey greuet þe ful sore,  
 184 Þin anguich wex so lenger þe more  
 Lord, what may i for þat 3ylde þe?  
 Þow desirdust no3t but loue of me  
 Lord, þow 3if me grace *and* my3t  
 188 With al min hert to loue þe ry3t,  
 In lyf *and* deth, in wele *and* wo,  
 Let neuur min hert turne þe fro,  
*And* or hit so be for thing unwrest  
 192 For loue let, lord, min hert brest,  
 In a blessud tym þen was I bore,  
 When al my loue to þe is core  
 But merci, lord, i þe prey,  
 196 Þow let me neuer in sine dye,  
 Werethorow i schuld dampned be,  
 Derworth lord, for þi pité  
 Þis graunt me, lord, i prey to þe,  
 200 For mari loue þi moder fre amen

<sup>1</sup> Read  
*purtraid*  
 May these  
 symbols of thy  
 passion help  
 our saluacion

[fol 80]  
 Give me grace  
 to love thee  
 rightly

Let me never  
 die in my  
 sins

Grant me  
 pity dear  
 Lord

- Þese armus of crist boþ god *and* man,  
 Sent petur þe pop discruet hem  
 Wat man þis armes ouer-se,  
 204 For his sinnus sori *and* schereuen be,  
 Þre 3er of pardon is þe summe  
 Of sent petrus grant, furst pope of rome,  
 And xxx popes aftur him þat were,  
 208 An C dayus ich yauf with gode chere,

[fol 80 b]



- xxxviii bichoppus eke also,  
 Ich *grant* bi him self xl dayus þer-to  
 Pope *innocent* mad a gret counsail  
 212 And al þis *confermed* with outen fayl,  
 And more *pardon* ȝaf also,  
 iiii ȝere ii C dayus þer-to,  
 And ich *bischop* sayd to-for-hand  
 216 For syȝt of þe uernacul hath graunt  
 xl dayus to *pardon*,  
 And þer with-al her benisun  
 And also who pat euery day  
 220 þis armus of crist be-hold may,  
 þat day he ne sal dee no wiked ded  
 Ne be cumbert with þe kued,  
 And also to wymen hit is meke *and* mild,  
 224 When þey trauelne of her chi[l]d.  
 þe soum of wekeus to se hit ich day  
 A C *and* xix *and* half get þow may,  
 To sen it ich day in þe moneȝ also  
 228 V C ȝer *and* xviii *and* xii wokes þer-to,  
 To sen it a twelf-moneth ich day enter  
 Haȝ vi M<sup>o</sup> vii C v *and* fifti ȝere  
 And half ȝere *and* dayes þre  
 232 Of *pardon*, þus popus haȝ graunted þe

May thy  
 symbols  
 preserve us  
 from the  
 evil one

May they  
 preserve  
 women  
 labouring  
 with child

[fol 81]

# APPENDIX

## I

### DISPUTE BETWEEN MARY AND THE CROSS

#### I\*

- O htel whyle lesteneþ to me  
Ententyfly, so haue ȝe blys,  
Gode ensaumpel here schul ȝe,  
4 Of noble Mater wrouȝt it is,  
How Mary spak to þe rode tre,  
Whan her sone was in angvys,  
þe Cros answeryd þat lady fre,  
8 Ful myldely seiȝe clerkys wys,  
¶ Þat þis tale haue made couȝe,  
þei haue expounded it by seiȝt,  
A good ensaumpel and a bryȝt,  
12 But Apocrifum þei holde it riȝt,  
For tre spak neuere wiþ mouȝe

[Royal MS  
18 A 10  
leaf 126 b]  
Listen to the  
controversy  
between Mary  
and the Cross

This story is  
apocryphal

#### II

- ¶ Oure lady fre,  
To þe rode tre,  
16 Sche made her mone,  
And seyde, "on þee  
Is fruyt of me  
Ful wo-bygone  
20 Witȝe bloody ble  
My fruyt I gan see,

Maria  
Our Lady  
made her  
moan to the  
tood

\* The numbers are those of the corresponding stanzas in the text pp 131-149, the order being somewhat different

Among hys fone  
 Of Sorewe I see,  
 Hys veynes fle 24  
 Fro bloody bone

¶ Tre, þou dost no treuþe,  
 On pilory my fruyt to pynne,  
 He hap no spot of Adam synne, 28  
 Flessche and veynes fle atwynne,  
 Wherfore I rede of reuþe

She accused  
 the "tree" of  
 a want of  
 truth in  
 punishing her  
 child

## III

¶ Cros, þi bondes schul be blamed,  
 My gode fruyt þou hast bigyled, 32  
 Þe fruytes modir was neuer famed,  
 My wombe is faire founde vnfyld  
 Child, why art þou noȝt aschamed  
 On pilory to be I-pyled, 36  
 As grete þeuys þat were gramed,  
 Þat deyeden þorouȝ her werkis wyld?  
 ¶ Blode from hede is hayled,  
 Aȝ to-fowled is my faire fruyte, 40  
 Þat neuer dyd treget ne truyte  
 Witȝ þeuys þat loue ryot vnryȝte,  
 Why schal my sone be nayled?

"Cros, thy  
 bonds are to  
 be blamed for  
 defiling my  
 fair fruit,

that never  
 did wrong

## IV

¶ Þe grete þeuys galowes were greyd, 44  
 Þat euere to robbe ronnen ryfe,  
 Why schal my sone þer-on be leyde?  
 He noȝed neuer man ne wyfe  
 A drynk of deep sopely seyde, 48  
 Cros, þou ȝeuyst<sup>1</sup> þe lord of lyfe  
 Hys veynes breke witȝ þi breyde,  
 My fruyte stont in stroke and stryfe.

He never did  
 harm to any  
 A deadly  
 drink thou  
 gapest thy  
 Lord

<sup>1</sup> MS ȝeuyst

- 52 ¶ The faire fruyte of my flessche,  
 My leue childe with-out lak,  
 For Adam goddis bidding brak,  
 Þe blood ran on my briddes bak,  
 56 Droppynge as dewe on ryssche

[leaf 127]

For Adams  
 sin the blood  
 ran down my  
 birds back

## IV

- ¶ The Iugement haue þei loyned  
 To bere fooles full of synne  
 3it scholde my sone fro þe be soyned,  
 60 And neuer hys blood on þe rynne,  
 But now is truþe with tresoun twyned,  
 With a þeeft to henge fer in fenne,  
 With fele nayles hys feet be pyned,  
 64 A careful modir men may me kenne,  
 ¶ In balys I am bounde  
 Þe brid þat was of a mayde borne,  
 On þis tree is all for-torne,  
 68 A broche þorow hys breest was borne,  
 Hys hert now hap a wounde

Truth is now  
 united to  
 treason  
 With a thief  
 my son is  
 hanged

## V

- ¶ Tre, þou art lokyd by lawe  
 Þat a þeeft and a traytour on þe schal deye,  
 72 Now is truþe with tresoun drawe,  
 Vertu is falle by vices weye,  
 Love and truþe and soþfast sawe,  
 On a tre traytours do teye,  
 76 Now is vertue with vices slawe  
 Of all vertues cryst is keye,  
 ¶ Vertue is swetter þan spyces,  
 In foote and honde he bereþ bloody prykke,  
 80 Þe heed is full of pornes pikke,  
 Þe goode hangeþ among þe wikke,  
 Vertue þus deieþ wip vices

O tree, thou  
 art only made  
 for traitors,

yet virtue is  
 slain along  
 with vice

and the good  
 hangeth  
 among the  
 wicked

## VI

Thou, *Cross*,  
art my son's  
stepmother

- ¶ *Cros, vnkynde þou schalt be kyd,*  
*My sonys stepmodir I þe calle* 84  
*My bridde was borne with beeste on bedde,*  
*And by my Fleissche my fruyt gan fall[e],*  
*And with my breestys my brid I fedde ,*  
*Cros, þou ȝyuest hym eyseñ and galle ' 88*  
*My white rose rede is spred,*  
*þat floryssched was in fodders stalle ,*  
 ¶ *Feet and faire handes*  
*þat now be croysed I kissed hem ofte, 92*  
*I lulled hem and leyde hem softe*  
*And þou Cros haldes hym hiȝe alofte*  
*Bounde in bloody bandes !*

The limbs  
that I have  
caressed now  
hang aloft

## VII

[leaf 127 b ]

Naked he  
hangs in the  
wild wind

- ¶ *My love I lulled vppe in hys leir, 96*  
*With cradel-bande I gan hym bynde,*  
*Cros, he stikeþ vppon þi steir,*  
*Naked in þe wylde wynde .*  
*Fowles formen her nest in þe eyr, 100*  
*Foxes in den rest þei fynde,*  
*But goddys sone and heuenys eir,*  
*Hys hede holdeþ on þornes tynde,*  
 ¶ *Of moornyng I may mynne 104*  
*My sonys hed haþ reste none,*  
*But lenep on þe schuldre bone ,*  
*þe þornes þorow þe panne is gone*  
*Thys woo I wyte synne 108*

He hath no  
rest and the  
thorns pierce  
his brain

## VIII

So high, O  
*Cross* thou  
holdest him,  
that I cannot  
kiss his feet

- ¶ *Cros, to sle hym is þi sleiþe,*  
*My bloody brid þou berest fro blysse ,*  
*Cros, þou holdest hym hiȝe on heiþe,*  
*Hys faire feet I may not kysse , 112*

- My moupe I putte, my swere I strecche  
 Hys feet to kys ,  
 þe Iewes fro þe cros me kecche,  
 116 And on me make her mowe amys,  
 ¶ Her game and her gawdes ,  
 þe Iewes wrouzt on me wo  
 Cros, I fynde þou art my fo,  
 120 My brid þou berist beten blo ,  
 Among þes folys frawdys "

The Jews  
drive me  
from the  
Cross

Cross thou  
art my foe,  
thou hast  
beaten my  
bird blue "

## IX

- ¶ Cristys Cros þan ȝaf answeꝛ —  
 "Lady, to þe I owe honour,  
 124 þi bryȝt palme now I bere ,  
 My schynyng scheweþ of þi flour,  
 Thy trye fruyt I to-tere ,  
 þi fruyt me florysschip in blood colour  
 128 þe worlde to wynne as þou mayst here ,  
 þis blossom blomed in þi bour,  
 ¶ Not all for þe alone,  
 But forto wynne all þis werd ,  
 132 þat waltereþ vndir þe deueles swerd  
 þorowe foote and honde god lete hym gerd,  
 To amende mannys mone

Sancta Crux

Thy fruit  
flourishes in  
red blood

it bloomed  
not alone for  
thee, but for  
all the world

## X

- ¶ Adam dyd full grete harmes,  
 136 He bote a fruyt vnder a bowe,  
 þerfore þi fruit spred hys armes,  
 On tre þat is tized with tyndes towe ,  
 Hys body is smyte ny þe þarmes,  
 140 He swelt with a swemely swow ,  
 Hys breest is bored with deepis armes,  
 And with hys deep fro deep vs drowe

Thy fruit is  
spread out on  
the tree for  
Adam's sin

[leaf 128]

Thy son's  
death slew  
death on  
Calvary

- ¶ And all hys goode freendys,  
As Isayas spak in propheeye 144  
He seyde 'þi sone, seynt Marye,  
Hys deþe slowe deþe in Caluarye,  
And leueþ wíth oute endys'

## ' XII

I cut the best  
of fruits

- ¶ Lady, love doþe þe alegge 148  
Fruite prikkyd wíth sperys orde  
I Cros, wíth-oute knyues egge,  
I kerue fruit best of horde,  
All is rede, Rabbe and rigge, 152  
þe bak bledeþ azens þe borde,  
I am a pyler and bere a brgge,  
God is þe weye, witnesse one worde,  
¶ God seiþ he is soþefast weye 156  
Many folk slode to heil slider,  
To heuene noman cowde pider,  
Til god deizyd *and* tauzt whider  
Men drawe whan þei deye 160

Many folk  
went to hell  
ere Christ  
died for  
them

## XIII

Christ is  
spoken of as a  
lamb in the  
Mosaic law

- ¶ And Moyses fourmed hys figour,  
A whyte lambe, and noon oper beest  
He sacred so our sauyour,  
To be mete of myztes meest, 164  
And chosen cheef in honour,  
I bare fleissche to folkys feest,  
Iesu cryst our creatour,  
Hys Flessche feded leste and mest, 168  
¶ Rosted azens þe sonne,  
On me lay þe lambe of love,  
I was plater, hys body above,  
Whan flessche *and* veynes all to-clove, 172  
Wíth blood I was byronne

I was a  
platter and  
bore the  
lamb's flesh

## XIV

- ¶ 3it Moyses þis resoun rad,  
 'Ete þoure lambe *witþ* soure vergeous',  
 176 Sowre saws make þe sowle glad,  
 Sorowe for synnes oures,  
 Þat vergeous makeþ þe fende a-drad,  
 And fer fleþ fro goddis spous,  
 180 And bere a staaf and stonde sadde,  
 Whan flessche þe fedip in goddis hows,  
 ¶ Þis staf is crystis crouche,  
 Stonde þou styf by þis stake,  
 184 Whan þe fonge þowre fleissche in take,  
 Þan may þe deuyþ no maystryes make,  
 Þoure sowles to touche

The paschal  
 lamb was  
 eaten with  
 bitter herbs

The eaters  
 bore a staff

The staff is  
 Christ aCross

## XV

- ¶ Whan pardoun is schewed *witþ* a scryne,  
 188 *Witþ* boke on bord *witþ* nayles smyte,  
*Witþ* rede lettres wryten blyne,  
 Blewe and blak among me pyte  
 My lorde I likne to þat signe,  
 192 Þe body was bored *and* on horde bete,  
 In bryt blode oure boke gan schyne,  
 How woo he was no wist may wyte,  
 ¶ Ne rede in hys rode,  
 196 Þoure pardoun boke fro top to too,  
 Wryten it was full wonder woo,  
 Rede woundes and strokes bloo,  
 Þoure boke was bounde in blode

[leaf 128 b]  
 Pardon is  
 written in red  
 letters

Christ a  
 bleeding body  
 denoted our  
 pardon

Our booke was  
 bound in  
 blood

## XXIII

- 200 ¶ In holy write þis tale I herde,  
 How riche ȝiftis god vs ȝaf,  
 God seiþ hym-self a good scheperde,  
 And euery herde byhouep a staf,

Every  
 shephard  
 needs a staff



The Cross is a  
shepherd's  
staff

þe cros I kalle þe heerdys ȝerde, 204  
þerwith þe deuyl a dent he ȝaf,  
With þat ȝerd þe wolfe he werid,  
With dyntes drofe hym all to draf"

¶ þe Cros þis tale tolde, 208  
How he was þe staf in herdis hande,  
Whan scheep borsten oute of bande<sup>1</sup>,  
þe wolfe he wered oute of lande  
þat deuouride crystis folde 212

<sup>1</sup> MS *hande*

It drives the  
devil from  
Christ's fold

## XVIII

[Mari]a  
Mary replies

¶ Oure ladye seyde, "Cros, of þi werk  
Wonder naȝt þei I be wrope,  
þus seyde Poule, crystes clerk,  
To þe fikeþ Iewes, with-oute oþe, 216  
Iewes stone hard, with synnes merke,  
þei bete a lambe with oute loþe,  
Softer þan water vnder serk,  
Milk or mede melled boþe 220

The Jews did  
beat an  
innocent  
lamb

Stone hearted  
Jews bruised  
the soft body  
of Jesus

¶ þe Iewes were þe hard stonys  
Softer þan water or mylk lycour,  
Or dew þat lithe on hly-flour  
Was cristes body in blode colour, 224  
þe Iewes brisseden hys bonys

## XX

¶ Sipe mannys sone was so nedy,  
To be lad as a lamb so mylde,  
Why were gylours so gredy 228  
To fowle so my faire chyld?  
And Cros, why were þou so redy  
My frute to foule fer in felde?"  
þe cros seyde, "to make þe deuyl drede,  
God schoþe me schelde schame to schelde, 232

Why were  
traitors so  
ready to defile  
my child?

' To make  
the devil  
afraid, said  
the Cross,  
Sancta Crux  
" God shaped  
me as a shield

- ¶ Sipe lombe of love dyede,  
 And on me ȝelde hys goost w<sup>th</sup> voys,  
 236 Men chose me a relyk choys,  
 Þe signe of Iesu Crystus Croys,  
 Þer dar no deuyl abyede

[leaf 129]

I am a choise  
 relic no  
 devil can  
 abyde me

## XXI

- ¶ Many folk, I defende fro her foos"  
 240 Cristes cros þis sawe he seyde —  
 "Heuene gate was kepted clos  
 Tyl lambe of love now he deyede,  
 It is write in tixt and glos  
 244 For Cristis deep prophetes preyde  
 Tyl lambe of love deyed and roos  
 In heil pyne many folk was teyde  
 ¶ In þe houre of higest noone,  
 248 Þe lambe of love seide his pouzt—  
 'All is fulfilled þat well was wrouzt,  
 Man is oute of bondys brouzt  
 And heuene dorys vndone'

The lamb of  
 love opened  
 the gate of  
 heaven

He brought  
 man out of  
 bonds, and  
 undid  
 heaven's  
 doors

## XXXIII

- 252 ¶ And I was Cros and kepte þat ȝifte  
 Þat ȝeue was of fadres graunt,  
 I was loket I schulde vp-lifte  
 Goddis sone and Maydenes faunt<sup>1</sup>,  
 256 Noman had schelde of scrifte,  
 Þe deuyl stode as lyoun raumpaunt,  
 Many folk he keighte to heil clifte,  
 Tyl þe dyntes of þe cros gan hym adaunte,  
 260 ¶ My dede is founde and boket,  
 All þe werke þat I haue wrouzte  
 It was in þe fadres forpouzte,  
 Louely lady, lak me nouzte,  
 264 I dyd as I was loket

I, Cross was  
 ordained to  
 uplift God's  
 Son

<sup>1</sup> MS *faunt*

The dints of  
 the Cross  
 daunted the  
 devil

## XXXIV

- ¶ In *water* and blood cristenyng was wrouzt,  
 Holy writ witnessiþ it weþ,  
 And in þe weþ of woipþ þouzt,  
 Man is cristened to soule hele, 268  
 þe blood þat all þe world hap bouzt,  
 A digne cristenyng he gan me dele,  
 Cryst in cristenynge forȝat me nouzt,  
 Hy[s] fressche blood whan I gan fele 272  
 ¶ Mayde modir and wyue '  
 Crystis blood ȝaf me bapteme,  
 Bystreke I was w*it*h rede streme,  
 Whan Iesu bled vpon a beme, 276  
 Of cipresse and Olyue
- Christ's blood  
christensman  
and gives him  
soul's heal.
- His blood  
baptized me  
with its red  
streams  
[leaf 129 b]

## XXXV

- ¶ Iesu seyde to Nichodemus  
 But a barn be twies born,  
 Whan domesday schal blowe his bemys, 280  
 He schulde lye as man lorn,  
 First bore of wombe where rewþe remys,  
 Siþ w*it*h font synne is schorn  
 And I was cros to mannys quemys, 284  
 I baar þe fruyt þou bere afor*n*,  
 ¶ For þi beryng alone,  
 But I had born hym efte,  
 Fro riche rest man had be refte 288  
 And in a lore logge lefte,  
 Ay to grucche and grone
- A man must  
be born twice  
if he will be  
saved on  
doomsday
- Thy fruit had  
to be born  
twice bythee  
and me

## XXXVI

- ¶ Þou were crowned heuene queen,  
 For þe birþen þat þou bere, 292  
 Þi garlond is of gracious greene,  
 Of heit Emperesse and heuene Emper*e*
- On account of  
thy Son, thou  
wast crowned  
queen of  
heaven

- I am þe relyk þat schyneþ schene,  
 296 Men wolde wyte where I were,  
 At þe pleyn parlement I schal been,  
 At domesday prestly to pere,  
 ¶ Whan god schal seye riȝt þere,  
 300 'Trewly on þee rode tre,  
 Man, I dyed for loue of þe,  
 Man, what hast þou do for me  
 To be my frendly fere?'

I, a bright  
 relic, shall  
 appear at  
 doomsday,

when God  
 shall say,

'Man, I died  
 for thee what  
 hast thou  
 done for me?'

## XXXVII

- 304 ¶ At parlement I wil put pleynnyng,  
 How maydenes sone on me gan sterue,  
 Spere and spounge and hard naylyng,  
 Þe hard hede þe helme gan kerue  
 308 And I schal crye riȝtful kyng,  
 Ilk man haue as þe serue,  
 Þe riȝt schul ryse to ryche reynnyng,  
 Tryt *and* treget to helle schal terue  
 312 ¶ Mayde meke and mylde!  
 God took in þe hy[s] flessch trewe,  
 I bare þi fruyt lele and newe,  
 It is riȝt þe rode to Eue helpe schewe  
 316 Man, woman, and chylde"

At doomsday  
 will I make  
 my complaint

Each man  
 shall then be  
 rewarded  
 according to  
 his deserts

## XXXVIII

- ¶ Þe queen þus acorded wifþ þe Cros,  
 Agens hym spak nomore speche,  
 Þe lady ȝaf þe cros a cosse,  
 320 Þe lady of love longe loue gan seche,

[leaf 130]  
 Mary became  
 reconciled to  
 the Cross and  
 gave it a kiss

Mary and the  
Cross bare  
Christ to  
deliver men  
from hell

- ¶ þe queen and þe cros acord  
 þe queen bare first, þe cros afterward,  
 To fecche folk fro heftward,  
 On holy steyles to styge vpward 328  
 And reigne with oure lord

## XXXIX.

A clerk made  
this story of  
Mary a  
sorrow

- ¶ A clerk fourmed þis figour  
 Of Maries sorwe to seize summe,  
 As he had see in scharp schour, 332

But the Cross  
was ever deaf  
and dumb

- How cristes armes were rent and rune,  
 þe cros is a colde creatour  
 And euer ȝit was deaf and dum,  
 þis tale florissched with a faire flour, 336

This story is  
therefore  
apocryphal

- þis poynt I proue apocryfum,  
 ¶ Witenesse was neuer founden  
 þat euere crystis cros spak,  
 Ne oure lady leyde hym no lak, 340  
 But forto dryue þe deuyll a-bak,  
 Men speke of Cristes wounden

It is by no  
means a  
foolish story  
It may help  
man to seek  
mercy

- ¶ A clerk fourmed þis fantasye,  
 On cristes sternyng stok to stere, 344  
 þat bare þe body all bloody,  
 Whan depes dent gan hym dere,  
 þis Apocryfum is no foly  
 In swich a lay dar þe naxt dere 348  
 þat doþe man to seke mercy,  
 Wikked werkes away to were,

<sup>1</sup> clerk

- ¶ In tixte ful well is write  
 A lomb<sup>1</sup> hap larged all þis glose, 352  
 Plenté speche per-In to prose,  
 þe counsaill of þe cros to vnclose  
 Of Maryes woo to wite



## XL

- 356 ¶ In fleshly wede  
 God gan hym hede,  
 Of mylde may  
 Was born to blede,  
 360 As cristes crede  
 Sopely to say,  
 On stokky stede  
 He roode, men rede,  
 364 In rede aray  
 Fro deuels drede  
 þat duk vs lede  
 At domesday,  
 368 ¶ Whan pepul schal parte and passe  
 To holy heuene and heft þe wode  
 Now Cristes crosse and cýstes blode  
 And Maries praier mylde and goode  
 372 Graunte vs þe lyfe of grace Amen
- God clothed  
 himself in  
 mortal garb  
 Of a virgin he  
 was born  
 Herode in red  
 array on a  
 stockhke  
 steed  
 [leaf 130 b]  
 May we  
 through  
 Christ's Cross  
 and Christ's  
 blood with  
 Mary's prayer  
 gain the life  
 of grace

[Royal MS  
18 A x leaf  
130 b]

## FESTIVALS OF THE CHURCH

¶ *Deo nostro iocunda ut laudacio*

¶ Joyeful preisyng to god oure lord  
þe sawter book bereþ record

## I

The Lord is a  
householder  
he feasts and  
clothes his  
folk

The lord þat is a howsholder,  
With faire festis folk he fut, 4

ȝueþ hem wedys hym self doþe weie,  
On bolstre bed her balys bat,

Tonge gyueþ talke and stere  
To preysen hym men taken gat, 8

It's no loss to  
praise our  
Lord

Oure lord to preise is no ler,  
þe same help man he byhat,

With hym on bedde, man, þou sat

¶ On þe bolstre of heuene blisse 12

He feedeth  
thee with his  
flesh

With hys fleisshe he fedþ þe, þou wost wel þis,  
þi sowle schal be clad as hys

In lyfe þat neuermore lat

## II

¶ Malachie witnesse hap gunne 16

In hys rewle, as it is rad,

He seiþ þat god is soopfast sunne,

And in þat same þi sowle is clad,

Jesus is the  
true Son of  
God

¶ þi lordes wede þan hast þou wonne 20

Thou hast  
worn thy  
Lord's  
garments and  
with his flesh  
thy body is  
fed

And with hys fleisshe, þi goost is fed,

He let atame hys pyement tunne .

- To make his gode gestis glad,  
 24 ¶ With a spere of grounden gad,  
 þan was founde a fell fawset,  
 In þe trie tunne it was sette,  
 In cristes hert was pyȝt *and* pette,  
 28 Hys brest was al be-blad

Our Lord  
 shed his  
 blood as wine  
 for his guests

His breast  
 was broached  
 like a  
 wine tun

## III

- ¶ I haue ioye forto gest  
 Of þe lambe of love *wit*-oute oþe,  
 Hys flessche is oure faire feest,  
 32 And curteisly he ȝeueþ vs cloþe

The Lamb's  
 flesh is our  
 feast

## IV

- ¶ Viȝ feestis oure lord gan dresse,  
 And all be newe euery ȝere  
 Heuene quene and heil Emperesse,  
 36 A blisful blosom þi bosum bere'  
 ¶ His fleisshe fedþ more and lesse,  
 And fendþ vs from feendis fere,  
 þe kirneþ sprang at Cristemasse  
 40 þat now is crist in a cake clere,  
 ¶ þe preest drynkeþ blessyd bere,  
 Goddis blood in sacrament  
 Almyȝty god omnipotent,  
 44 Hys blessyd body haþ sent  
 To fede hys freendys here

[leaf 131]  
 Our Lord  
 ordained eight  
 feasts

His flesh  
 feeds all and  
 defends us  
 from the  
 devil  
 At Christmas  
 Christ  
 appears in a  
 clean cake  
 and the priest  
 drinks  
 blessed  
 beer "

## V

- ¶ Cristemasse first is founde,  
 Whan god was borne *wit*h beest in bynne  
 48 At newe ȝere cryst poled wounde  
 And schadde hys blood for mannus<sup>1</sup> synne  
 þe Epiphanye is gret on grounde  
 On estre day welþes we wyne

Christmas is  
 the first feast

<sup>1</sup> MS *mannus*  
 Epiphany is  
 gret on earth



	On holy pursday god st <sup>re</sup> bat stounde	52
	On witsoneday god gan mynne	
¶	To þenke on mannys kynne,	
	He sent man þe holy goost	
	þe Trinit <sup>e</sup> feest hap myztes moost	56
	In Corpus <i>christi</i> wel þou woost,	
	Is ioyned oure Ioye with gynne	

## VI

At Christmas Mary's b <sup>ir</sup> d was born	¶ At Cristemasse mayde Mary,	
	þorowe helpe of þe holy goostes heste,	60
	þi b <sup>ir</sup> d was born and lay þe by,	
	Aboute hope bynne and beeste	
	þe Aungels maden melody	
	For ioye of cristis feeste,	64
	A clere note þei sang in þe sky,	
	Whan kynges sone bare fleisschly c <sup>ri</sup> este	
	¶ Scheperdes metst and leest,	
	"Ioye to god full of love,"	68
	Herden þei Aungels synge above,	
	"Pes to man, þe deuyt is drove	
	Fro goddis trone in þe eest"	

## VII

	¶ þan myzt þe mylde may synge	72
	Ysaye þe woord of pee,	
	þou seydest a 3 <sup>er</sup> d schulde sprynge	
	Oute of þe rote of Ient <sup>il</sup> Iesse,	
	¶ And schulde floure with florisschyng,	76
	With primeroses greet plenté,	
	In-to þe croppe schulde come a kyng,	
	þat is a lord of power and pyté,	
	¶ My swete sone I see	80
	I am þe 3 <sup>er</sup> de, þou art þe flour,	
	My b <sup>ir</sup> d is borne by beest in boure,	

On  
Whitsunday  
God did  
think of  
man and

The feast of  
the Trinity  
has most  
power

At Christmas  
Mary's b<sup>ir</sup>d  
was born

Angels sang  
a clear note in  
the sky and

proclaimed  
peace and  
salvation to  
man

ysayas  
propheta  
Isaiah  
propheesied of  
Mary's child

[leaf 181,  
back]

Mary is the  
rod, Jesus is  
the flower

- My primerose my paramour,  
84 With love I lulle þee

## VIII

- ¶ 3it myzt þe mylde may among  
Her cradel trille to and fro,  
And syng, Osye, þi song !—  
88 “Deþe, my deþe schal þee slo”  
þe deþe of heft is full strong,  
Where spiritis bren in blases blo,  
þe flesshe schal dye þat my sone gan fong  
92 And sle þat deþe for euermo,  
¶ To helle my child schal go  
As Osye bigan to speke,  
þou schalt museft helle cheke  
96 And heft barre þi hand schal bieke,  
And fette fiendes fro wo

The maiden  
might sing  
Hosea's song

Osyas  
propheta  
“My son's  
flesh shall die  
and slay death  
for ever

Thou shalt  
muzzle hell's  
cheek

## IX

- ¶ Balaam tolde hys trewe entente,  
Of soopfastnesse he schewed a signe—  
100 Of Iacob schulde a token be glente,  
A sterre þat schulde schewe and schyne

[Balaam]  
Balaam  
propheesed of  
a Star that  
should rise  
out of Jacob

## X

- ¶ Moyses full well he spak  
Of þe lambe þat spiang of mayden clene,  
104 A white lambe, with senn blak  
Spotty myzt he neuere bene,  
¶ He lyued with-out lak,  
Thit a spere hys loue gan spene,  
108 Whan lambes blood on breeste and bak,  
No boon was broke with Lewes kene,  
¶ þe lambe schyned full schene,

[Moyes]  
Moses spake  
of the spotless  
Lamb not a  
bone of which  
should be  
broken

May God  
grant that we  
may see the  
Lamb's face

pat Mary lulled in louely place,  
As sche was ful full of grace, 112  
To loke in þe lambes face,  
pat sȳt god leue vs sene

## XI

[leaf 132]  
St John bade  
us live in  
charity then  
would the  
Lamb of love  
dwell with us

¶ Sent Iohan wroot wiþ penne,  
ȝif þou lyuest in charyté, 116  
þe lombe of loue lyueþ wiþ þe,  
And in god þi goost schal be,  
In welþe heuene to wynne

## XII

Make a cradle  
for Christ in  
thy heart

Put a shirt  
and woolen  
garments  
upon a poor  
beggar

Visit the  
prisoners and  
give to the  
poor

With this sail  
sail into the  
bliss of  
heaven

¶ Make cristys cradell of þi heite, 120  
In bonde of love bynde hym fast,  
On a poure begger put a scherte,  
And wollen wedys pat warm wiþ last,  
To poure in prisoun þou schalt steite, 124  
And ȝeue þe wrecches of þe good þou hast  
¶ Þis seyle sette on þi mast  
And seyle in-to þe blisse of heuene,  
At domesday god schal full euene 128  
Monewe þe dedis of mersy seuene  
To kaytyfes pat be cast

## XIII

Rock thy  
cradle high  
and low, be  
mindful of  
prosperity  
and  
misfortune

Wash thy soul  
as white as  
snow

¶ Rokke þi cradell hyȝe and lowe, 132  
Mirþe and Mischeef haue in mynde,  
In heuene is ioyned ioȝe Inow,  
In heft fyre and filþe þou schalt fynde,  
Whasshe þi sowle white as snowe,  
And in þat bed þis barn schal þe bynde, 136  
In a cote, wiþ-oute slow,  
Oure lady lolled þi leue frende  
¶ Man haue þis in mynde,

- 140 Rokke þi cradell aboue þe skye,  
 Þenk on þe Madenys melodye,  
 Þenk on helle stynkyng sty,  
 Where goostis bren in bynde

Rock thy  
 cradle above  
 the sky

Think of  
 hell's stinking  
 sty

## XIV

- 144 ¶ In vitas patrum, a fader booke,  
 Swiche a tale þer is tolde,  
 A synfull womman crist forsooke,  
 Putte in dispeir with deuelys bolde,  
 148 Sche was hent on hard hoke,  
 For hete of feiþ kepte sche colde,  
 Till a wyse preest with hyr woke  
 And seyde, "for þe Iesu was solde"

Think of the  
 woman of cold  
 faith, who was

[leaf 132 b]

caught upon  
 the devil's  
 hook

## XV

- 152 ¶ Take ensaumple of a childe in towne,  
 With myshap his croune is craked,  
 With brode lippys he bereþ boune,  
 Þer is wepyng and deel awaked  
 156 ¶ Þe Norys with þe childe doþe rounde,  
 A rede Appil sche haþ hym taked,  
 And he forsakeþ hys sobbyng sounde,  
 And mochel myrþe þere is maked  
 160 ¶ Now sette þi wiþ styf stakede  
 In fruyte swetter þan any mayde,  
 Þow þi synne haue hym affiayed,  
 3yue hym þi hert and he is apayed  
 164 Þat þere hys pees haþ makede

Take example  
 of a child who  
 has "cracked  
 his crown  
 and roars out  
 lustily

The nurse  
 soothes the  
 child and  
 gives him a  
 rosy apple,  
 and he is  
 quieted

Set thy deane  
 upon a fruit  
 sweeter than  
 any that  
 exists

Make thy  
 peace with  
 Christ

## XVI

- ¶ Was neuer childe so sone stille  
 With þere ne with appil swete,  
 As Maydens sone þat dyed on hill  
 168 And for þi loue blood gan swete,

Was never a  
 child so quiet  
 with pear or  
 apple as the  
 Maiden's Son  
 that died on  
 Calvary

His spirit he  
yielded up  
with shrieks  
shrill  
because he  
was unwilling  
to forgo thy  
love  
Our lady was  
dazed with  
grief for the  
death of her  
Son

- 3if hym þi herte, with good will,  
He will neþer grucche ne giete,  
Hys goost he 3elde with schrikes schyille,  
So loþe he was þi love to lete 172  
¶ Oure lady her hede sche schette in a schete,  
And 3it lay still doted and dased,  
As a womman mapped and mased,  
Fro rȳtfull resoun robbed and rased, 176  
Thi fele teres gan flete

## XVII

God will be  
easily  
reconciled to  
these

He will put to  
flight all thy  
foes and by  
charter give  
thee heaven's  
hall

[leaf 133]

God once  
made a  
charter of  
peace with a  
thief

- ¶ Þe boke seiþ god askeþ lyte  
With þee to make a loveday,  
Þi hert weyeþ not half a myte 180  
Ageyn þe lyf þat lastiþ ay  
3if hym þat, he will not flyte,  
But flemon all þi foos away,  
He wil þe make chartre and skryte 184  
In heuen hall to holde þi way  
¶ Vppon a bloody bay  
A chartre of pees god made to a þef,  
To aske mercy he was leef, 188  
God bad hym go with-oute greef,  
Into paradys forto play

## XVIII

At this feast  
the Maiden  
kissed Christ,  
and rocked  
him to sleep

- ¶ Thys feest at freeste  
Godlyche gladed geste, 192  
Mayden cryst keste,  
And rokked hym rȳt in her reste

Circumcisio<sup>1</sup>  
domini

<sup>1</sup> MS

Circumcisio  
The tender  
flower in the  
new year was

## XIX

- ¶ At neweȝere þe flour ful fressche,  
In holy writte I vnderstode 196

- Was corve in hys tendre flessche,  
 For mannys loue he bledde hys blode  
 ¶ Þe blood droppyd as dew on ryssche  
 200 Fro þe mylde membre of þat swete fode,  
 Synne was harde, hys blood was nessche,  
 To defende folk fro feendys wode  
 ¶ The Iewes aboute ȝode  
 204 The olde lawe to fulfille,  
 Þe childe suffride *and* lay stille  
 To bigge vs aȝ, and þat was skille,  
 Whyle þe olde lawe stode

cut and shed  
 his blood for  
 man's love

Sin was hard  
 his blood was  
 soft

The child  
 suffered and  
 the old law  
 was fulfilled  
 to redeem us  
 all

## XX

- 208 ¶ Þat day his first blood he bledde,  
 Þat ȝaf man griȝe grace to haue,  
 With a scharp flynt hys blood was schedde,  
 Þat kyng was corve as a knaue,  
 212 Þe briddes lymes wære brode spradde  
 ¶ On schort membre þe child was schaue,  
 In lowenes was þat brid lad to haue  
 To kepe men fro helle cave,  
 216 Mannys sowle to save  
 ¶ Lownesse lay byneȝe þe sterres,  
 To bye hys chaffare þe child payed erres,  
 Dropes rede as ripe cherrees,  
 220 Þat fro his flesshe gan lave

By this first  
 blood man  
 obtained  
 grace

His humility  
 saved men  
 from hell's  
 cave

Wounds and  
 blood he paid  
 for man

[leaf 133 b]

## XXI

- ¶ God cam not to fordo þe lawe,  
 Iȝ lawes fulfih he wolde,  
 Goddis sone was leyde ful lawe,  
 224 Whan he was maydenys childe on molde  
 ¶ Holy writte seiȝ þis sawe,  
 For mannys goost he ȝaf no golde,

God came not  
 to destroy, but  
 to fulfil the  
 law

For man's  
 spirit he gave  
 no gold

He shed his  
dear blood to  
help us to  
obtain  
heaven

Hys dere blood was oute-drawe  
To helpe vs to hys heuenes holde 228

¶ Pe childe lay flat vnfolde,  
Pe iche prince was pere apised,  
He suffred to be circumcised ,  
Euery man þat is well avised 232  
Þis feest preyse he scholde

This feest  
ought to be  
praised by all

## XXII

The blood  
shed by  
Christ feedeth  
us

¶ Festyng vs fedde,  
Pe bloode 13t þat a brid bledde,  
Lordys and ladde 236  
Preyseþ þe lord þat vs ladde !

## XXIII

Epiphania  
domini  
The kings that  
visited Christ  
made their  
horses run ,  
they had no  
time to stand  
still

¶ The Epiphanye I preyse in prees,  
Whan þe kyngis clenly come,  
Þei made her hois renner in rees, 240  
To stonde stille þei had no tome

Many a  
hundred  
miles from  
home they  
went to seek a  
choyce child

¶ With dromedaries þei droue fro dees,  
Many a hundred myle fro home,  
To seche a childe þat choisly chees 244  
In maydenes blode to blome

A maiden  
gave suck to  
God s Son  
the milk,  
sweeter than  
honey ran  
down the  
child's cheek

¶ Swych a rose roos neuere in Rome,  
As þan was clad in flessshly cloke ,  
Goddis sone a mayden soke, 248  
Milk ran by þe childys choke,  
Swetter þan hony on gome

## XXIV

[leaf 134.]  
A threefold  
gift they  
brought the  
child—  
rich gold for  
a king

¶ Gold and myrre and frank ensens,  
Þei brouzt to þe born brid, 252  
Of riche gold one 3af hym pens,  
For richest kyng he scholde be kyd,  
þer clerkis synge her sequens  
Frank ensens þer is sone hid, 256

frankincense,  
for a priest

Azens þe fende it is defens,  
And dryueþ hym vnder daunger lyd

It is a defence  
against the  
devil

- ¶ And after it betyd  
260 þat god was grettest preest,  
þan was frank ensens hym nest,  
And bitter mirre bote is brest,  
To depe lewes him chyd

Myrrh is a  
remedy  
against  
corruption

## XXV

- 264 ¶ At þe feest of Architriclyn  
þe lord þat bouzt vs oute of bonde,  
Turned water in-to wyn,  
þorowe blessing of hys holy honde ,  
268 I hope þat blessing schal be myn,  
Whan I lete lyfe in londe ,  
And gode man it schal be þine,  
To folwe god fast ȝif þou fonde  
272 ¶ In writ I vnderstonde,  
Foure feestis faire *and* fre,  
Epiphanye be set on þe  
Epiphanye blessing þou be,  
276 þou kepest man fro schonde !

At the  
marriage  
feast Christ  
turned water  
into wine

Four feasts  
are set in  
Epiphany

## XXVI

- ¶ Of fyue loves of barley greyn,  
And ȝ fyssches in rwle is rad,  
God made a feest faire *and* pleyn  
280 V M<sup>r</sup> folk þer-with he fad,  
With v lovys and fysshes tweyn,  
Greet cumpany þer-with was glad ,  
þes woordys myzt þou soþely seyn,  
284 þe lord of plenté þe pepil fad ,  
¶ Ruche relef þei had,  
Xȝ baskettis full of broke mete ,  
To preyse god we are depe in dete,

God made a  
feast with fyve  
barley loaves  
and two small  
fishes

Twelve  
baskets of  
fragments  
remained  
after the  
feast



Forget not to  
praise God

To prayse hym no man forȝete  
With speches gode and glad

288

## XXVII

- ¶ Foure festys in one be set,  
By diuers dayes it feñ,  
But at þe feest of mesure met, 292  
Wyn of water god wrouȝt weñ,  
Neuer festour fedde better  
V M<sup>t</sup> folk þan crist gan fede,  
To flum Iordaṅ þe kyng gan fle, 296  
And Iohan baped hym in þat stede  
¶ Iohan weissch his fane feñ  
And crystened crist in water colde,  
Whan crist was xxx wynter olde, 300  
Thus my feestis to-gedun foldi,  
To stroye þe fende so feñ

[leaf 184 b]  
Never did a  
host give  
better enter-  
tainment  
John  
baptized  
Christ in the  
Jordan

## XXVIII

Pascha  
Easter is our  
perfect food

It is the best  
of all feasts

- ¶ Estren is oure ful fode,  
Whan cristis flesshe freendys schal fede, 304  
All festis arn full gode,  
But þat is douȝtiest at nede,  
We ete þe duke þat died on rode,  
þat all deueles in helle drede, 308  
Forsake ȝoure synnes wrecches wode,  
Or mete of mercy ȝif ȝou no mede  
¶ God his blood gan schede,  
His riche ribbes weren rent all rede, 312  
For mannys love he poled dede,  
Now is hys body in foime of brede,  
To stroye þe prince of pride

Forsake your  
sins, or ye  
will not get  
the meat of  
mercy

Christ's body  
is in form of  
bread to  
destroy the  
prince of  
pride

## XXIX

The king hath  
sent four  
summonses,

- ¶ þe kyng hap sent foure somouns,  
Est and west in euery ende, 316

- For clerkis *with* clere corounes,  
 þe mete of *mercy* haue in mynde,  
 320 þe godspelleres *with* benysouns,  
 To fest þei bid euery freende,  
 As weþ beggers as barouns,  
 To goddis borde þei bid hem bende  
 324 ¶ Ihesus holt vp his ende,  
 To defende vs *with* a fowle (egle) in flyzt,  
 A dere oxe luk haþe diȝt  
 Mark a lyoun fell in fiȝt,  
 328 Mathew a man ful kende

that is to say,  
 the  
 Evangelists,  
 to bid all to  
 his feast both  
 beggars and  
 barons

## XXX

- ¶ þe Egle is frikest fowle in flye,  
 Ouer all fowles to wawe hys wenge,  
 In þis ensaumple Iohan say eslye,  
 332 As he slombrid in slepynge,  
 In goddis godhed he say full hyȝe,  
 þe heyȝtes of hys hyȝe kyng  
 With-oute any

The eagle is  
 swiftest of all  
 birds

John in his  
 sleep saw  
 heavenly  
 mysteries

[*The rest is lacking*]

## II

## HORÆ DE CRUCE\*

[MS Miscell  
Liturg 104  
(Bodl Libr)  
temp  
Edw III or  
Edw II and  
Isabella (?) ]  
[fol 50]

*Hic incipiunt matutine de passione domini nostri ihesu  
cristi antiphona*

Patris sapiencia ueritas diuina deus [&c]

*Versiculus* Adoramus te criste [&c]

[fol 50 b] D<sup>O</sup>mine ihesu criste fili dei unni pone passionem  
cruccem et mortem tuam [&c] Amen

[fol 51]  
Sweet Jesus,  
may thy  
passion Cross,  
[\*fol 51 b]  
and wounds  
preserve our  
souls now and  
in time of  
death

S<sup>w</sup>ete ihesu cryst goddis sone of lyue  
þin \*passion þin croys þin ded þin wondes five  
Beelde us houre synful soules *and* þin rugement  
Nou and in tyme of ded þat we ne be y-schent 4  
[D]eyne to ȝeue my[3]t an[d] grace to hem þat moten  
lyuen

And to dare reste here synnes þou for yyue

[\*fol 52] Mo holi chirche and \*kyndom loue and pes þou sende  
And to vs wreche synful lif wyt-outen ende 8  
þat leuest kyng god and man wyt outin endingge

Father Son,  
and Holy  
Ghost bring  
us to the  
bliss of  
heaven

Fader and sone and holy gost to pulke bl[is]se us  
bringge

[fol 52 b]

*Ad primam horam* [&c]

[fol 61] H<sup>O</sup>ra prima dominum ducunt ad pilatum [&c] Ado-  
ramus te Domine ihesu criste

[\*fol 61 b]

At prime  
Jesus was led  
before Pilate

At prime ihesus was y-lad pilatus by\*fore  
Many false wisse on hym were 1 bore 12

\* Only the *English* parts are here given, with the beginnings of the Latin prayers,  
&c preceding them

Hus schines were y beten hus honden weren y bonden  
Hus face hy gonne on spete lyt of heuene pey fonde

They beat  
him spat  
upon him

*Ad terciam horam amen.*

[A leaf is wanting here]

Crucifige clamitant hoi a terciarum [ &c ] Adoramus [ te ] [ fol 66 ]  
[ fol 66 b ]

Domine ihesu criste

At hondren day on wde þe giwes gonne grede	At the third
In schorn he was 1-wonden in purpil palle wede	hour they
On his schulder he bar þe crois to þe piningge	clothed him
Sicut oculi ancille in manibus domine sue [&c]	in a purple
	garment
	[fol 87]

Hora sexta ihesus est cruce conclauiatus [&c] Adoramus [fol 70 b]  
[te] Domine ihesu criste fili [fol 71 ]

At midday was ihesus crist y nailed to þe rode	At mid day he was nailed to the Cross
Þatwure twore howes þe hanged for þoure oðer	

20 For þuurst of stronge pine y-fuld he was wy[p] galle [fol 71 b]  
 Ve hoh loured so god y-wrout þer buzt houre sinnes  
 alle

DEus in adiutorium [ &c ]

Hora nona dominus ihesus expirauit [&c] Adoramus [fol 76 b]  
Domine ihesu criste fili [fol 77]

At none houre louerd crist of þysse lif he wende  
He gradde hely þe holi gost to his fader he sende

24 A knyt wit a kene spere perlede his syde  
 þe herye quakede þe sonne bi-com swart þat erer  
 \*schon wel wide      Deus in adiutorium [ &c ]      [fol 77 b]

De cruce deponitur hora uestpertina fortitudo [ &c ] [ fol 82 ]

Adoramus te Domine ihesu criste fili

At euensong he was i-nome a doun pat dere us hadde  
ibouzt

At evensong  
Jesus was  
taken from  
the cross

His mytte hys his streghe lotede in heze holi pout

28 Swech dep he under feng hele of alle wo

Alas be croune of worschepe to lowe hy leide po

CONuerte nos deus salutaris noster [&c]

[fol 89 b] HOra completiōn datū sepulture corpus [&c] Ado-  
 [fol 90] ramus [te] Domine ihesu criste

At the last  
 hour he was  
 buried

He was y-geue to beryyng ate laste tyde  
 Cristes body noble hope of liue to hyde  
 In oynt he was wyt aromat holi wit to fulle  
 3oruful meynde of his dep bce in myne wille Amen

32

[Then follows]

[fol 91] DOMine ne in furore tuo [&c]

## GLOSSARIAL INDEX

---

- Abaist, abashed, page 88, line 36  
 Abast, in bastardy, 50, 396  
 Abide, to wait for, expect, 20, 39  
 Abowe, Abouwe, Abuye, to bow to, 52, 53, 428  
 Ac, but, 48, 373  
 Acorde, to agree, 79, 621  
 Adaunte, to daunt, 205, 259  
 Adoure, to adore, 163  
 Adrad, Adred, afraid, 109, 40, 137, 178  
 Adyzt, treated, 151, 40  
 Afamed, defamed, 131, 20  
 Aferd, afraid, 156  
 Affy, to trust, 127, 194  
 Afonge, to receive, 23, 44  
 Aforn, before, 150, 12  
 Agaste, terrified, 48, 380  
 Aght, eight, 67, 190  
 Aiper, Aper, each, 83, 757, 84, 793  
 Akne, on knees, 32, 162  
 Albidene, in order, successively, 71, 321  
 Ald, old, 93, 217  
 Alegge, allege, 136, 148  
 Alese, to deliver, 180, 77  
 Alkin, Alkins, of all kinds, 63, 60, 119, 418  
 Allane, alone, 66, 151  
 Alonde, on land, 54, 456  
 Alonge, to long for, 23, 59  
 Aloute, to bow or bend to, 34, 200  
 Almost, almost, 30, 149  
 Alre, of all, 40, 273  
 Als, as, 72, 380  
 Alweldand, all-ruling, 70, 309  
 • Amerueyld, astonished, 160  
 Amounti, Amounty, to amount, 38, 39, 240  
 Ampulle, bottle, 166  
 Amydde, amidst, 24, 71  
 An, Ane, one, 26, 97, 79, 617, 118, 353  
 Anerpe, on earth, 24, 72  
 Anes, once, 71, 329  
 Anger, affliction, 64, 100  
 Angerd, troubled, 124, 84  
 Anhange, to hang up or upon, pret Anheng, pp Anhonge, Anhongen, 42, 304  
 Anhansed, raised, uplifted, 48, 364  
 An hei, An heih, on high, 24, 25, 78  
 Anoueward, Anouwarde, upward, 24, 25, 83, above, 50, 51, 387  
 Ansquare, answer, 111, 109  
 Anuyd, Anuyzed, weary, 20, 21, 34  
 Aourne, to adorn, 163  
 Apertment, openly, plainly, 182, 86  
 Apon, upon, 117, 317  
 Aprised, taken, 218, 230  
 Ar, before, 30, 148  
 Arche, ark, 116, 315  
 Arene, to arraign, 147, 484  
 Arere, to raise, 29, 129  
 Aromat, spice, 224, 32  
 Aroum, far apart, 148, 502  
 Artou, art thou, 131, 22  
 Aserue, to deserve, 147, 478  
 Aslawe, pp slain, 20, 19  
 Ass, to ask, 92, 185  
 Assise, size, 80, 643  
 Aswounde, passed away, decayed, perished, 52, 422  
 At, to, 67, 192  
 At, Atte, that, 109, 42, 114, 211  
 Atame, to broach, 210, 22

- Aten ende, Atteende, atend, finally,  
     20, 21, 28  
 Ath, oath, 125, 114  
 Atwinne, in two, 131, 16  
 Auonge, to receive, 22, 44  
 Auote, on foot, 56, 467  
 Aw, ought, 87, 5  
 Awer, anywhere, 30, 150  
 Awonderd, astonished, 72, 365  
 Ayenst, against, 159  
 Aysylle, vinegar, 185, 105  
 Azeyn, against, 134, 86  
 A3t, owed, 110, 76  
 A3t, wealth, 110, 75  
  
 Bad, bade, 81, 689  
 Bald, bold, 81, 689  
 Bale, Balwe sorrow grief, 67, 194  
 Balk, beam, 79, 617  
 Band, bound, 125, 114  
 Bptem, baptism, 146, 443  
 Baptem, Baptyme, baptism, 114,  
     215, 166  
 Baptist, baptized, 126, 158  
 Bar, bore, 24, 74  
 Barn, a child, 70, 289  
 Barreres barriers, 139, 247  
 Bat, amends, 210, 6  
 Batail, battle, 36, 209  
 Baundone, Baundun, power, sub-  
     jection, 52, 53, 414  
 Bayne, bath, 159  
 Beaulté, beauty, 167  
 Beblad, bedaubed with blood, 211,  
     28  
 Bed, bade, 24, 63  
 Bed, offered, 64, 69  
 Bede, a prayer, 90, 114  
 Bede, to entreat, beseech, 22, 44,  
     to offer, 109, 38  
 Beelde, protect, 222, 3  
 Beerynge, roaring, 140, 285  
 Begge, to build, 78, 575  
 Behelet, covered, 194, 168  
 Beie, ring, 28, 134  
 Bek, beck, stream, 82, 742  
 Belamy, good friend, 84, 804  
 Beleue, to remain, 110, 86  
 Beluse, bellows, 84, 849  
 Belwe, to bellow, 145, 409  
 Beme, trumpet, 146, 449  
 Bemoyled, bedaubed, 144, 376  
 Beore a bear, 140, 285  
 Ber, did bear, 26, 107  
 Beri, beer, 211, 41  
 Bere, mei, 44, 310  
 Bere to ioar, 215, 154  
 Beri, to bury, 72, 371  
 Berung, Beiyung, burial, 79, 604,  
     95, 285  
 Betaken, betoken, 118, 364  
 Bete, to amend, 30, 141, 71, 324  
 Beted, beaten, 140, 286  
 Beten, bitten, 74 434  
 Beting, healing, 114, 273  
 Bielupt, embraced, entwined, 24,  
     75  
 Bicom, became, 20, 32  
 Bidde, to entreat, 23, 44  
 Bide, delay, 113, 204  
 Bide, to abide, stop, 112, 166  
 Bidene, forthwith, 63, 41, 75,  
     489, 92 199  
 Bigge, to buy, redeem, 217, 206  
 Bigile, to beguile, 64, 71  
 Bigon, began, 30, 143  
 Biheold, Bihold, behold, 24, 25,  
     63, 77  
 Biheste, promise, 18, 12  
 Bihet, promised, 20, 37  
 Bihote, p p promised, 23, 60  
 Bihue, quickly, 80, 641  
 Billed, written, 138, 221  
 Bimene, to signify, 91, 158  
 Binne, Bynne, stall, 211, 47, 145,  
     409  
 Bironne, besprinkled, 137, 173  
 Bisening, sign, token, 118, 370  
 Biset, surrounded, 34, 192  
 Bispek, Byspek, spoke of, 32, 33,  
     178  
 Biswonk, toiled for, 27, 96  
 Bisyden, beside, 43, 305  
 Bitaken, to betoken, 70, 308  
 Bite = b3zt, bent, 137, 192  
 Bitid, happened, befallen, 80, 649  
 Bitwix, betwixt, 90, 136  
 Buualle, to befall, 54, 422

- Bapenche, to bethink, 18, 13  
 Bleo, colour, 131, 8  
 Blepeli, blithely, 112, 160  
 Blin, to cease, 68, 212  
 Blo, blue, 134, 107  
 Blok, a block, tomb, 141, 314  
 Blome, to bloom, blossom, 135, 116  
 Blyne, by line, 203, 189  
 Blyue, quickly, 44, 313  
 Bobbe, to mock, 178, 54  
 Bode, bidding, 64, 76  
 Bolstre, bolster, 210, 6  
 Bon, bone, 134, 93  
 Bond, bound, 28, 132  
 Bone, petition, boon, 42, 291  
 Bord, tablet, 137, 188  
 Boruz, Borwh, city, 54, 55, 439  
 Bot, did bite, 135, 123  
 Bot, Bote, but, except, 34, 198, 63, 51  
 Bote, medicine, remedy, 24, 68  
 Bot-if, unless, 96, 318  
 Boune, ready, prepared, obedient, 75, 466, 81, 689  
 Bour, chamber, 135, 116  
 Bousomly, Buxumli, obediently, 90, 114, 108, 5  
 Brade, broad, 77, 552  
 Brast, did burst, 109, 54  
 Brapeli, fiercely, 109, 54  
 Brede, (1) breadth, 93, 209, (2) a board, 137, 188, 138, 204  
 Brend, attack, 132, 37  
 Brenne, Brin, to burn, 40, 272, 81, 680  
 Brere, briar, 90, 133  
 Brid, young bird, 133, 74  
 Brig, Brugge, bridge, 30, 157, 82, 741  
 Brim, stream, 125, 108  
 Brisse, to bruise, 204, 225  
 Broche, spear, 133, 55  
 Brod, Brode, broad, 24, 73  
 Bud, behoved, 79, 617  
 Burde, woman, 144, 381  
 Buylt, bought, paid for, 223, 21  
 Bulde, built, 30, 146  
 Bus, behoves, 65, 127  
 By, to buy, redeem, 67, 194  
 Byforen, before, 37, 216  
 Byhat, promiseth, 210, 10  
 Byleue, remain, 44, 324  
 Bylyue, to believe, 157  
 Bynome, p p taken away, 46, 331  
 Byuore, before, 36, 216, 56, 472  
 Byze, ring, 29, 134  
 Care, sorrow, 74, 439  
 Caroyne, corpse, 161  
 Catel, wealth, property, 112, 142  
 Chargeour, charge, dish, 136, 165  
 Chese, to choose, 40, 270, pret  
 Chees, 218, 244  
 Childer, children, 73, 398  
 Chirchen, churches, 52, 434  
 Chiuere, to shiver, 144, 386  
 Chously, 218, 244  
 Choke, cheek, 218, 249  
 Chyd, chided, 219, 263  
 Chyned, split, cracked, 142, 329  
 Clanliche, wholly, 52, 432  
 Clath, cloth, 74, 428, 81, 680  
 Clepe, Clupe, to call, 20, 21, 35  
 Clergy, learning, 89, 67  
 Clething, clothing, 129, 265  
 Cleynt, clenched, 138, 205  
 Clifte, hole, 205, 258  
 Clht, clutched, seized, 145, 410, 427  
 Cloddre, clot, 142, 326  
 Clunge, clotted, 142, 326  
 Confermen, Confermy, to confirm, 26, 27, 107  
 Core, chosen, 195, 194  
 Corosly, curiously, 123, 38  
 Corone, to crown, 79, 607  
 Corown, a crown, 78, 601, 130, 281  
 Cors, body, 72, 356, 95, 291  
 Corve, carved, cut, 217, 197  
 Cos, a kiss, 147, 488  
 Couenand, covenant, 110, 79  
 Crake, to crack, 144, 388  
 Creatour, creature, 148, 503  
 Creste, covering, 212, 66  
 Cristeny, to christen, 42, 299  
 Crois, Croys, a cross, 34, 35, 185  
 Croise, to cross, 133, 79  
 Crompt, paw, claw, 139, 242



- Crop, Croppe, top, summit, 69, 259  
 Croune, crown (of head), 66, 168  
 Cumand, to command, 122, 10  
 Cumbert, troubled, 196, 222  
 Cun, to know, 93, 216  
 Curnel, kernel, 26, 88  
 Cusse, to kiss (pret Custe), 133, 79, 134, 101  
  
 Dalf (*See* Delve)  
 Dalt, distributed, 143, 351  
 Dare (?), 222, 6  
 Darted, uttered, 143, 364  
 Dased, 216, 174  
 Daunt, a check, rebuff, 145, 428  
 Dawes, days, 28, 118  
 Day, to die, 125, 130  
 Debruse, to bruise, 40, 264  
 Ded, dead, 26, 93, death, 81, 697  
 Deef, Def, Defe, deaf, 130, 300, 148, 504  
 Deel, dole, 215, 155  
 Dees, dais, 218, 242  
 Defaute, error, 22, 53  
 Defende, to forbid, 67, 208, 119, 416  
 Defoyled, defiled, 143, 370  
 Dele, to distribute, 115, 277  
 Delit, delight, 24, 65  
 Delve, to dig (pret Dalf, Dalve, p p Dolven, Idoluen, Idolven), 113, 184  
 Deme, to judge, 83, 764  
 Dent (*See* Dint)  
 Deol, dole, sorrow, 20, 21  
 Dep, Deop, deep, 32, 33, 172  
 Departe, to share, 143, 368  
 Derne, secret, 28, 123  
 Derworth, dear, precious, 195, 198  
 Dete, debt, 219, 287  
 Deyt, death, 195, 180  
 Dep, does, 24, 72  
 Dight, Dihte (*See* Dighte)  
 Dille, to hide, 108, 17  
 Dint, Dunt, Dent, blow, stroke, 141, 296, 204, 205  
 Disptious, cruel, 143, 371  
 Dighte (pret Dihte, Dighte), to set in order, dispose, set up, treat, 50, 51, 410, 88, 47, 123, 49, 126, 141  
 Dom, Dome, judgment, justice, 40, 270, 110, 70  
 Domesman, judge, 83, 764  
 Donne, dun, 144, 383  
 Doted, bereft of reason, 216, 174  
 Doute, fear, 48, 370  
 Dradde, dreaded, 54, 452  
 Diaf, refuse, 141, 298  
 Dredi, afraid, 140, 258  
 Dreint, drowned, 138, 201  
 Dreuen, driven, 68, 217  
 Driht, Drihtine, lord, 109, 60, 111, 119  
 Drof, drove, 18, 12, 141, 298  
 Drogh, Drouz, drew, 58, 489, 62, 4  
 Dros, dross, 147, 490  
 Drouknyng, swoon, 141, 309  
 Druize, dry, 142, 328  
 Druri, a love token, a precious gift, 108, 26  
 Dubbe, to deck, adorn, 127, 177  
 Dubbing, ornaments, 130, 282  
 Dude, did, 30, 140  
 Dum, Dom, dumb, 130, 300, 148, 504  
 Dunted, Dinted, struck, 138, 209  
 Duyk, leader, duke, 149, 522  
 Duzti, doughty, worthy, 109, 29  
 Dwelful, doleful, piteous, 150, 7  
  
 Efsone, Eftsone, again, 24, 25, 77  
 Eft, afterward, 69, 252  
 Egge, edge, 136, 150  
 Eghen, eyes, 64, 82  
 Ek, also, 24, 81  
 Eld, Elde, old age, 22, 43  
 Encheson, reason, 38, 238  
 Ending, death, 120, 442  
 Enioynet, enjoined, 132, 44  
 Enqueri, to enquire, 38, 241  
 Ensoynet, excused, 132, 46  
 Entent, heed, 82, 708  
 Enter, entire, 196, 229  
 Eode, went, 26, 101  
 Eorpe, Erpe, earth, 20, 21, 33  
 Er, are, 67, 188

- Er, previously, before, ere, 28, 111  
 Erer, before, 223, 25  
 Ernde, errand, message, 22, 58  
 Erres, scars, wounds, 217, 218  
 (See Gloss to Hampole's *Pricke of Conscience*)  
 Erpliche, earthly, 50, 404  
 Escrie, to cry out, 169  
 Escute, asked, 22, 57  
 Etin, a giant, 118, 359  
 Euerich, every, 22, 50  
 Euerilka, every one, 82, 721  
 Euill, sore, 85, 844  
 Eysel, Easyl, vinegar, 133, 75  
  
 Fa, foe, 63, 64  
 Fad, fed, 219, 280  
 Fade, faded, 66, 156  
 Falow, Falwed, withered, faded, 66, 156, 132, 28  
 Fand, found, 64, 65  
 Fanding, temptation, 70, 288  
 Far, fare, 62, 17  
 Far, Fare, proceeding, welfare, 80, 637, 95, 283  
 Fat, feedeth, 210, 4  
 Faunt, a child, 145, 424  
 Fawset, a faucet, 211, 25  
 Fast, fought, 118, 359  
 Fe, goods, 125, 112  
 Feble, poor, mean, 54, 458  
 Feere, fellow, companion, 147, 472  
 Fel, fell, fierce, 117, 335  
 Fele, to smell, 73, 421  
 Fele, Feole, many, 216, 177, 132, 50  
 Feond, enemy, 137, 185  
 Feor, far, 139, 257  
 Ferde, fearful, afraid, 121, 472  
 Ferdnes, fear, 122, 26  
 Fere, 'IN FERRE' together, 74, 431  
 Fere, whole, sound, 74, 436  
 Fere, to frighten, 174, 38  
 Feilely, Ferly, marvellously, wonderfully, 119, 413, 85, 849  
 Fers, demands, 110, 98  
 Fest, feast, 220, 290  
 Festour, one who makes a feast, 220, 294  
  
 Fette, Fett, fetch, 75, 485  
 Feynet, pierced (?), 132, 50  
 Fisc, fish, 32, 172  
 Flapped, struck, 176, 48  
 Flecche, 137, 179  
 Flemon, to banish, 216, 183  
 Fleoten, Flete, to flow, float, 216, 177, 32, 33, 179  
 Flesse, flesh, 110, 84  
 Fletynge, Fleotynde, floating, 32, 33, 180  
 Flitte, to remove, 73, 391  
 Flomb, fell (?), 139, 246  
 Flum, stream, 220, 296  
 Flyte, to strive, 216, 182  
 Fodder, 133, 77  
 Fode, creature, 217, 200  
 Fofille, to fulfil (pret *Folfuld*), 19, 13, 140, 275, 278  
 Follliche, fully, 31, 146  
 Fon, foes, 36, 207  
 Fond, found, 26, 93  
 Fonge, to take, 137, 181  
 Forbed, forbade, 63, 52  
 Forbled, all covered over with blood, 191, 140  
 Forbrende, burnt up, 23, 50  
 Fordo, to put an end to, 70, 283  
 Fordolled, very dull, 141, 309  
 Forlete, forsake, give up, leave, 35, 203, 120, 429  
 Forlore, forlorn, ruined, wholly lost, 21, 20  
 Formast, first, 70, 288  
 Formfader, first father, 62, 1  
 Foroldet, very aged, 25, 74  
 For-swong, scourged, flogged, 194, 169  
 Forte, until, 29, 114  
 Forward, covenant, 110, 80  
 Fot, fetched, 119, 420  
 Fouled, defiled, 132, 28  
 Foundement, foundation, 119, 391  
 Foundet, found (? tried), 148, 507  
 Fourtepe, Fourtenepe, fourteenth, 30, 31, 144  
 Fozte, fought, 52, 412  
 Fram, from, 18, 2  
 Fraudes, fraudulent, 134, 108

- Fray, fright, 192, 146  
 Freo, free, gracious, 131, 1  
 Freond, friend, 135, 130  
 Frike, bold, 221, 329  
 Fulde, filled, 29, 120  
 Fulilde, filled full of, 120, 426  
 Fun, Funden, found, 87, 3, 95, 308  
 Fund, ceased (?), 120, 432  
 Fur, far, 32, 170  
 Fur, Fuir, fire, 40, 41, 273  
 Fylde, field, 139, 257  
 Fyne, to cease, 91, 150
- Gaaf, gave, 154  
 Gad, goad, 211, 24  
 Gaf, gave, 168  
 Galwed, put on the gallows or cross, 132, 29  
 Galwes, gallows, 132, 31  
 Gast, ghost, spirit, 71, 334  
 Gastly, spiritual, 88, 48  
 Gat, heed, 210, 8  
 Gaudes, jests, tricks, 134, 104  
 Gelte, guilt, 132, 30  
 Ger (= Gar), cause, 72, 371  
 Gerne, diligently, 119, 423  
 Gerrard, the devil (? = Low Germ *Gérard*, a miser), 64, 71  
 Gest, talk, 211, 29  
 Gidi, giddy, foolish, 58, 495  
 Ginne, begin, 135, 113  
 Gladliche, gladly, 38, 234  
 Godhed, Godhead, 221, 333  
 Godspellere, evangelist, 221, 320  
 Gome, Goome, heed, 34, 35, 192  
 Gome, palate, gum, 218, 250  
 Gost, spirit, 138, 201.  
 Graid, prepared, placed, arranged, arrayed, 70, 299, 71, 351, 83, 753, 109, 43  
 Graithly, straight, direct, 128, 219  
 Gramed, enraged, 132, 24  
 Graue, to bury (pret *Groue*, *Grofe*), 79, 603, 72, 364, 108, 14, 89, 84  
 Grede, to roar, cry out, 223, 15, pret *Gradde*, 223, 23  
 Gredire, Gledaire, gridaron, 58, 59, 503
- Greipe, to prepare, 132, 31  
 Greta, to weep, 67, 184  
 Greyd (*see* *Grad*), 198, 44  
 Grise, to be terrified, 121, 476  
 Groche, Grueche, to murmur, 74, 443, 216, 170  
 Groued, grew, 66, 154  
 Grubbe, to dig up, 94, 267, 268  
 Grundin, ground, sharpened, 110, 91  
 Guarysse, to heal, 155  
 Gude, good, 73, 421  
 Gudely, goodly, 71, 351  
 Gun (pl), did, 91, 140  
 Gunfanoun, banner, 118, 384  
 Gyloun, traitor, 139, 254  
 Gyn, Gynne, craft, deceit, 46, 331, 96, 318
- Ha, Habbe, to have, 18, 1, 139, 238  
 Halse, to greet, salute, 113, 206  
 Hald, to hold, 87, 26  
 Hale, whole, 73, 403  
 Halghed, hallowed, 114, 211  
 Halwe, to hallow, 56, 486, 132, 27  
 Haly, holy, 75, 481  
 Ham, them, 108, 19  
 Hame, home, 70, 297  
 Hamward, homeward, 70, 314  
 Hasteliche, Hastiliche, hastily, 42, 43, 299  
 Hate, hot, 85, 850  
 Hayle, to pour, 132, 39  
 Heder, hither, 62, 15  
 Heerde, a herdsman, 141, 294  
 Heght, height, 69, 256  
 Here, Heize, to hie, hasten, 28, 29, 115  
 Hele, salvation, 87, 2  
 Helm, crown (of head), 142, 321  
 Hend, hands, 71, 334  
 Henede, killed by stoning, 40, 263  
 Heng, hung, 34, 187  
 Henna, hence, 46, 335  
 Herdes, hards, tow, 81, 681  
 Herre, higher, 52, 428  
 Herting, comfort, encouragement, 88, 40

- Herye, *miswritten for Erpe*, earth, 223, 25  
 Herynge, Herynge, praise, 56, 57, 480  
 Hest, a promise, 74, 424, 212, 60  
 Hete, to promise, 71, 323, to assure, 89, 69  
 Heteing, a promise, 75, 464  
 Hette, Het, Hight, Hihte, Higt, was called, named, 34, 35, 193, 42, 300, 109, 29, promised, 65, 135  
 Hidose, hideous, 96, 332  
 Hint, catch, receive, 114, 276  
 Ho, Heo, she, 110, 73, 131, 4  
 Hoke, hook, 215, 148  
 Honden, hands, 33, 174  
 Hondren = undren, the third hour, 223, 15  
 Hone, delay, 109, 63  
 Honestly, worthily, 76, 529  
 Honour, to honour, 56, 474  
 Hor, then, 32, 173  
 Hord, treasure, 136, 151  
 Horle, to hurl, 140, 284  
 Huld, Heold, held, 54, 55, 455  
 Hulpun (pl), helped, 195, 181  
 Hy, haste, 62, 8  
 Hy, they, 223, 29  
 Hyne, hnd, paltry fellow, 50, 395  
  
 Ibede, entreated, 42, 291  
 Ich, I, 19, 8  
 Ich, each, 195, 208  
 Ichabbe, I have, 20, 21, 23  
 Ichot, I know, 44, 323  
 Ichulle, I will, 18, 8  
 Idolue, Idoluen, 42, 43, 303 (*See Delve*)  
 Iffemed, Iffemd (*see Flemon*), 20, 21, 19  
 Ifuld, filled, 35, 192, fulfilled, 25, 85  
 Ifynde, to find, 22, 41  
 Ignobylité, 161  
 Ihred, Ihred, praised, 18, 19, 4, 46, 346  
 Ihued, had, 20, 23  
 Ihote, bidden, 28, 115  
 I-knowe, known, acquainted, 38, 243, 249 To be iknowe = to acknowledge  
 I-laced, bound, 31, 153  
 Ileie, Ileye, hen, 32, 33, 181  
 Ileued (*see Of leued*), 20, 36  
 Ileued, covered with leaves, 24, 78  
 Ilk, each, Ilka, each one, Ilkdele, each part  
 Ilk, same, 66, 147  
 Illoled, lulled, 134, 83  
 I-lome, frequently, 50, 398  
 Ipaid, ill-pleased, 64, 73  
 Ilyke, alike, 75, 480  
 I mete, I-meetete (= I-meete), fit, of proper measure, 30, 31, 156  
 I-mored, rooted, 28, 126  
 Inogh, Inouh, Inou3, enough, 20, 21, 21, 69, 257  
 I nome, p p taken, 39, 235  
 In oynt, anointed, embalmed, 224, 32  
 I piled, thrust, 132, 23  
 Is, them, 46, 353  
 I-sau3, I sayh, saw, 43, 295, 61, 517  
 I-seo, I-se, to see (*pret I-sei*), 28, 124, 32, 161, 30, 31, 150  
 I-slawe, slam, 21, 19  
 I-somned, assembled, 38, 237  
 Iualle, p p fallen, 54, 464  
 Iuelle, complete, 24, 85  
 I-weld, boiled, 58, 501  
 I-wete, I-wite, to learn, know, 28, 131, 29, 132  
 Iwis, truly, 56, 480, 486  
 Iwon, trade, 26, 96  
 Ijeue, given, 44, 318  
  
 Iapyng, sport, fun, 169  
 Iorné, journey, 123, 48  
  
 Kasten, p p of Caste, 125, 119  
 Kecche, to drive, 201, 115  
 Keighte, caught, 205, 258  
 Keiped, closed (?), 205, 241  
 Keixt, drove away, 134, 102  
 Kele, to cool, 65, 124  
 Kelp, scabbard (?), 140, 283  
 Ken, Kenne, to know, make

- known (pret Kend), 66, 140, 90, 107, 132, 51, 89, 74  
 Kende, Kynde, kind, nature, natural disposition, 114, 390, 145, 403  
 Kenyng, sign, 128, 237  
 Kerue, to cut, 136, 151  
 Kest, pret cast, 66, 168, 89, 87  
 Kinne, nature, 138, 224  
 Kipe, to show (pret Kid, Kud), 80, 650, 89, 76, 121, 469  
 Knape, boy, 136, 142  
 Knaw, to know, 81, 706  
 Kowth, knew, 71, 348  
 Kued, evil one, devil, 196, 222  
  
 Lad, Ladde, led, 28, 122, 139, 253  
 Laghe, law, 116, 296, 297  
 Lak, fault, blame, 148, 509  
 Lakke, to blame, 145, 432  
 Lang, long, length, 71, 342, 116, 316  
 Langer, longer, 68, 218  
 Lappe, to wrap, 69, 261  
 Lar, Lare, lore, 64, 75  
 Largely, freely, 74, 451  
 Last, leads, 22, 48  
 Lat, ceaseth, 210, 15  
 Lat, let, 65, 104  
 Lauedi, lady, 110, 71  
 Lause, release, 108, 4  
 Lave, to pour, 217, 220  
 Lawe, law, 217, 221  
 Lay, law, 42, 298  
 Lap, loth, 108, 12  
 Laxt, took, 120, 443  
 Leche, physician, 138, 217  
 Lede, people, folk, 109, 37  
 Leef, dear, faun, 216, 188  
 Leete, let, 142, 324  
 Lef, leaf, 24, 74  
 Legge, to lay, 26, 89  
 Leir, lair, 200, 96  
 Lely, loyally, faithfully, 87, 10, 89, 69  
 Lend, to dwell, abide, 64, 80, 67, 174  
 Leng, longer, 46, 333  
 Lenkith, Lenth, length, 73, 393, 125, 103  
  
 Leof (Leoue, def and pl), dear, 21, 36, 136, 147  
 Leone, to lean, 134, 90, 93  
 Leop, leapt, 144, 385  
 Leorne, Leorny, to learn, 32, 33, 164  
 Leopi, weak, feeble, 147, 483  
 Lei, loss, 210, 9  
 Lerd, learned, 96, 347  
 Leie, bare, 24, 73  
 Lere, to teach, 26, 27, 102  
 Let, delay, 66, 143  
 Lete, forsake, give up, 216, 172  
 Lett, delay, 122, 10  
 Leude, lewd, unlearned, 96, 347  
 Libbe, to live, 21, 39  
 Lift, left, 50, 391, 392  
 Ligge, to lie (*Liggen*, lien, *Ligand*, lying), 32, 166, 62, 14, 89, 89  
 Lihtyng, Lixtinge, lightning, 46, 47, 352  
 Like, to please, 123, 46  
 Liking, pleasure, 67, 174, 79, 608  
 Lim, Lym, limb, 20, 21, 32  
 Lite, Lyte, little, 216, 178  
 Lite, remission, 112, 137  
 Lith, member (of body), 67, 197  
 Loddere, knave, 146, 450  
 Logge, lodging, dwelling, 146, 458  
 Logh, laughed, 71, 329  
 Loked, Looked, ordained, devised, 133, 57, 145, 423, 433  
 Lolle, lull, 214, 138  
 Lomb, lamb, 141, 288  
 Loren, Lorne, lost, ruined, 118, 373, 146, 458  
 Lotede, lay hidden, 223, 27  
 Loud, openly, 122, 13  
 Loue, Loung, Loueing, praise, 75, 459, 81, 701  
 Louerd, lord, 54, 456 (margin)  
 Loute, to do obeisance to, to worship, 34, 198  
 Lope, harm, sin, 139, 231  
 Lulle, 133, 80, 213, 84  
 Lumpyng, heavy, 141, 311  
 Lure, loss, 135, 115  
 Lute, Luytel, little, 36, 219, 37, 219  
 Luper, vile, 35, 183

- Ma, to make, 63, 63, Mase, make, 95, 311  
 Maister, Mayster, master, victor, 36, 37, 212  
 Maistrie, victory, mastery, 36, 219, 125, 109  
 Mankunde, mankind, 18, 2  
 Manslauht manslaughter, murder, 30, 138  
 Mapped, terrified, mated, 216, 175  
 Mar, Mare, more, 113, 195  
 Mased, amazed, 216, 175  
 Maste, greatest, 114, 210  
 Maugrefe, curse, 111, 125  
 Maumet, idol, 34, 197  
 Maumetry, idolatry, 90, 122, 124, 72  
 May, maid, 148, 514  
 Me, one, 56, 482  
 Med, mead, meadow, 24, 66  
 Medle, to mix, 139, 233  
 Melle, to mix, 204, 220  
 Mende, amends, 119, 415  
 Mene, to recollect, 92, 175, to signify, 63, 42  
 Mene, to moan, 78, 566  
 Meneing, remembrance, 78, 590  
 Mensk, to honour, 114, 209, 212  
 Mekell, great, 64, 98  
 Menzê, Meyné, retinue, attendants, 73, 400, 115, 264, 122, 4  
 Meode, mead, 139, 233  
 Merk, dark, 139, 230  
 Merk, mark, 79, 633, to mark, 117, 350  
 Messagere, messenger, 110, 68  
 Meste, most, 136, 164, 168  
 Met, measure, 79, 621, meet, 220, 292  
 Mete, to measure, 30, 152  
 Meynt, mingled, 151, 31  
 Mid, with, 46, 331  
 Mikil, great, much, 114, 229  
 Milse, Milce, mercy, 18, 19, 11  
 Minne, Min, Myn, Mynne, to recollect, bethink, 145, 411, 138, 222, 114, 218, to talk of, mention, 134, 91  
 Mirknes, darkness, 93, 223  
 Mis, missing, sin, wrong, 66, 150, 157  
 Misfare, misfortune, 118, 366  
 Missay, to slander, 111, 128, 130, 131  
 Mistrowand, misbelieving, 74, 442  
 Mo, more, 28, 113  
 Mochel, much, 215, 159  
 Mode, mind, 177, 43  
 Moght, Muht, might, 71, 342, 110, 81  
 Mon, man, 132, 34  
 Mon, moan, 131, 3  
 Mone, moon, 144, 384  
 Monslauht, manslaughter, 31, 138  
 More, a root, 18, 5  
 Mot, may, 38, 240  
 Moun, may, 182, 89  
 Mouwe, mockery, jest, 134, 103  
 Mow, may, 192, 145  
 Muche, great, 36, 206  
 Muchedel, a great part, 36, 207  
 Mun, must, 95, 312  
 Munde, mind, 18, 1  
 Murie, pleasant, 24, 64  
 Musell, to muzzle, 213, 95  
 Mustraunce, manifestation, 120, 448  
 Mysuarynge, misbehaving, 50, 398  
 Na, no, 114, 257  
 Nabbe, have not, 45, 321  
 Namlich, especially, 170, 9  
 Nan, Nane, none, 68, 242, 118, 368, Nanne (a m) 22, 45, Nanes, nonce, 127, 178, Na wist, nought, 111, 131  
 Nas, was not, 24, 82  
 Napeles, nevertheless, 44, 307  
 Neddre, serpent, 24, 75, 117, 335  
 Neght, to approach, 74, 435  
 Neih, Neiz, Ney, near, nigh, 20, 21, 22  
 Neise, nose, 111, 107  
 Nele, Nule, will not, 20, 21, 22  
 Nelyn, will not, 150, 20  
 Nemil, numble, 113, 182  
 Nempne, Nempnen, to name, 20, 29, 43, 300

- Neoze, nine, 28, 118 (margin)  
 Ner, nearer, 22, 56  
 Nesch, soft, 143, 353, 217, 201  
 Neuening, naming, 81, 694  
 Neuereft, never again, 22, 51  
 Neujn, to name, 81, 688  
 Nimen, Nymen, to take, 31, 152,  
 32, 169, pret Nom, 18, 7  
 Nite, Nyte, to deny, 121, 473, 478  
 Nipe, ninth, 29, 122  
 Nobleie, nobility, splendour, 54,  
 459  
 Noke, nook, notch, 119, 395  
 Nolde, would not, 20, 25  
 Nome, name, 21, 29  
 Non, noon, 44, 309  
 Norys, nurse, 215, 156  
 Note, advantage, profit, 119, 424  
 Noteful, useful, precious, 108, 23  
 Noye, to annoy, 122, 22  
 Noper, Nowper, neither, 24, 74,  
 67, 184  
 Nojt for-þi, nevertheless, 121, 473  
 Nye, nine, 28, 118  
 Nyend, Nyte, ninth, 28, 122, 76,  
 517  
 Nuyze, to annoy, 132, 34  
 Nywe, new, 56, 472  
  
 O, On, one, 28, 127, 128  
 Oblst, obliged, 126, 146  
 Obouen, above, 68, 239  
 Obout, Obut, about, 63, 40, 127,  
 177  
 Ocupide, filled, 64, 84  
 Of lued, = over-lived, too long-  
 lived, 21, 36  
 Of swonk, earned by toil, 26, 96  
 Oftsipes, oftentimes, 82, 724  
 Ogain, again, 62, 19  
 Omang, among, 72, 359  
 Omell, among, 90, 103  
 Onloft, aloft, 121, 466  
 Or, ere, 62, 7  
 Ord, point, 136, 149  
 Ore, mercy, 20, 21  
 Os, as, 192, 148  
 Ous, us, 18, 5  
 Outtoke, excepted, 63, 51  
  
 Ouercorn, overcame, 36, 218  
 Ow, you, 19, 8  
 Owe, own, 30, 138  
 Owheie, everywhere, 31, 150  
 Owþir, either, 125, 115  
 Oþe, oath, 139, 229  
  
 Pace, to pass away, 149, 524  
 Painym, Paynym, pagan, 34, 35,  
 204  
 Paune, skull, 150, 11  
 Parates, = parts, 119, 397  
 Parlesy, palsy, 130, 299  
 Partie, part, 48, 373, pl Partise,  
 114, 238  
 Pay, to please, 71, 328  
 Pensynnys, pincers, 189, 125  
 Pette, placed, put, 211, 27  
 Pimminge, torment, 223, 17  
 Pnum, to fasten, 131, 14  
 Pite (= Pizt), put, 137, 190  
 Plater, platter, 137, 171  
 Plete, to plead (?), 141, 290  
 Plett, inserted, 123, 54  
 Pleynnyng, complaining, 147, 473  
 Polist, polished, 79, 631  
 Pouder, dust, 66, 168.  
 Pouer, poor, 110, 75  
 Pouerly, poorly, 129, 266  
 Powder, to cast dust on, 65, 117  
 Powste, power, 63, 55  
 Prece, press, 56, 468  
 Prees, Prese, press, 218, 238, 128,  
 228  
 Presthede, priesthood, 117, 347  
 Prestly, quickly, 147, 467  
 Preue, Priue, secret, 123, 61, 92,  
 182.  
 Preuely, secretly, 129, 268  
 Prned, prayed, 69, 275  
 Pris, worth, value, 144, 399  
 Prout, proud, 48, 375  
 Prute, pride, 50, 386  
 Puten, to put, 147, 473  
 Pulla, thrust, 60, 514  
 Pulte, thrust, thrust out, put, 24,  
 63, 134, 100, 140, 283  
 Puruay, to make ready, 92, 208  
 Pyement, a kind of drink, 210, 22

- Pyne, Payne, pain, torment, 24, 25,  
     87  
 Pyscyne, a fish-pool, 155  
  
 Qua, who, 118, 370  
 Quare, where, 108, 16  
 Quasum, whoso, 109, 31  
 Quat, what, 110, 73, 121, 467  
 Quatkin, of what kind, 114, 232  
 .Quemtelche, Qweynteliche, neatly,  
     30, 31, 151  
 Quelle, to kill, 39, 230  
 Queme, to please, satisfy, 110, 100  
 Quemus, pleasure, satisfaction,  
     146, 453  
 Quen, when, 108, 9  
 Quere, where, 112, 154  
 Quert, joy, 108, 8  
 Queynt, quenched, 138, 203  
 Queyntise, craft, 48, 381  
 Queper, whether, 120, 457  
 Quiche, which, 115, 246  
 Quiddersum, whitherso, 120, 437  
 Quilk, which, 113, 188  
 Quite, quit, 112, 140  
 Quiperwine, enemy, 121, 483  
  
 Rad, read, 210, 17  
 Rad, advised, 137, 174  
 Rane, touched, 113, 201  
 Rape, hasten, 135, 140  
 Ras, Rase, rose, 88, 41, 109, 53  
 Rathly, quickly, 84, 786  
 Raunsoun, ransom, 118, 383  
 Raper, sooner, 30, 142  
 Reall, royal, 128, 226  
 Really, royally, 130, 293  
 Reche, to stretch, 147, 491  
 Red, advised, 64, 67  
 Red, counsel, 32, 166, 178  
 Rede, to advise, 131, 17  
 Rede, to tell, 108, 1  
 Rees, race, 218, 240  
 Regne, to reign, 148, 498  
 Reke, vapour, fume, 94, 249  
 Relief, remainder, 218, 285  
 Releue, relief, 96, 347  
 Rem, gore, 146, 444  
 Rembnaund, remnant, 84, 789  
  
 Remu, to remove, 77, 536  
 Remus, cries, 146, 451  
 Renne, Rinne, Ryn, to run, 135,  
     140, 132, 47, 111, 122  
 Rere, to raise, 28, 129  
 Resoun, account, 93, 221  
 Reupe, sorrow, ruth, 146, 451  
 Rew, to rue, have pity, 81, 684  
 Reyn, 48, 382  
 Riallté, royalty, 124, 69  
 Rihtful, just, 144, 389  
 Risshe, Ryssche, rush, 110, 95,  
     217, 199  
 Ryztwisnes, righteousness, 116, 300  
 Ro, peace, 143, 358  
 Robbyng, robbery, 132, 32  
 Rod, rode, 148, 519  
 Rod, Rode, Rude, rood, cross, 42,  
     304, 93, 227, pl Roden, 42,  
     303  
 Rosten, Rosti, to roast, 58, 59, 504  
 Roune, to whisper, speak gently,  
     215, 156  
 Rout, company, crowd, 91, 164  
 Routhe, grief, 131, 17  
 Royame, realm, 155  
 Rugge, back, 136, 152  
 Runt, destruction, 132, 42  
 Ryf, rife, 132, 32  
 Rynde, bark, rind, 24, 74  
 Ryot, riot, 132, 42  
  
 Sa, so, 112, 146  
 Sacrynge, sacrifice, 138, 218  
 Sad, firm, 137, 180  
 Sagh, saw, 109, 49  
 Sath, saw, 148, 501  
 Saint, holy, 111, 119  
 Sakles, innocent, 69, 271  
 Sald, should, 89, 99  
 Samun, Samyn, together, 73, 415,  
     128, 236  
 Sand, message, word, 82, 720, 66,  
     137, messenger, 109, 62  
 Sare, sore, 71, 320  
 Sareness, soreness, 85, 826  
 Saueliche, safely, 54, 454  
 Saun, sown, 90, 101  
 Sawded, soldered, 77, 553



- Scende, Schende, to hurt run  
   disgrace, 42, 43, 307  
 Scerte, Schutte, a shirt, 54, 55, 463  
 Schaddel, shed, 211, 49  
 Schamecl, shamefully, 122, 18  
 Schape, to devise, 135, 138  
 Schaping, form, 119, 407  
 Scheld, shield, 140, 239  
 Schene, bright, 74, 427  
 Schent, destroyed, 122, 18  
 Schereuen, shirven, confessed, 195,  
   204  
 Schete, to shoot, 142, 318  
 Schilde, to shield, keep off, 140,  
   259  
 Scho, she, 62, 8  
 Schole, Schoucle, a shovel, 42, 43,  
   301  
 Schome, shame, 49, 368  
 Schonde, shame, 219, 276  
 Schop, shaped, made, 140, 259  
 Schorn, scorn, 223, 16  
 Schortliche, shortly, 38, 237  
 Schrewe, wretch, wicked person,  
   53, 434  
 Scrifte, shrift, 205, 256  
 Scryne, shrine, 46, 343  
 Scyne, to shine, 48, 379  
 Seace, to cease, come to an end,  
   155  
 Sege, seat, 50, 387, 388  
 Sei, Seih, saw, 24, 25, 77  
 Sei, say, 143, 360  
 Seke, sick, 33, 173  
 Sekenes, sickness, 62, 11  
 Seker, sure, trusty, 76, 525  
 Selcoup, wonderfully, 109, 43  
 Sele, bliss, 72, 381  
 Sel, blessed, happy, 20, 30, 138,  
   207, simple, 54, 458  
 Selkuth, marvel, 68, 225, 228,  
   112, 167  
 Selte, salted, 58, 506  
 Seluer, silver, 28, 132  
 Seluerne, of silver, 29, 134  
 Sen, since, 78, 586  
 Senn, sin, 213, 104  
 Seo, to see, 131, 7  
 Sequens, sequences, 218, 255  
 Seie, diverse, 63, 33  
 Serk shut, 113, 181, 139, 232  
 Serkull, circle, 77, 552  
 Seiry, to serve, 11 330  
 Serwind, servant 126, 139  
 Serwe, sorrow 131, 10, 143, 360  
 Serwyng, sorrow 143, 345  
 Seue, seven, 42, 281  
 Seutpe, seventh, 42 282  
 Seuynd, seventh, 93, 225  
 Seping, boiling, 60, 514  
 Seppe, Seppen Sepin, afterwards,  
   subsequently, 18, 4, 21, 29,  
   80, 666  
 Shaw, to show 113, 199  
 Sicure, secure, 112, 139  
 Sigh, saw, 88 30  
 Singud, sinned, 170, 8  
 Sitt, grief dole, 63, 33  
 Siwt, Siwy, to follow, 52 415,  
   56, 464  
 Sipte, time 121, 470  
 Skil, properly, lawfully, 146, 437,  
   right, 217, 206  
 Skile, Skill, reason, 143, 348, 70,  
   311, plan, 71, 348  
 Sklander, to slander, 81, 687  
 Skryte, writing, 216, 184  
 Sle, Slen, to slay, 30, 31, 138  
 Sleht, craft, 134, 96  
 Sleipe, sleight, craft, 200, 109  
 Slider, shppery, 136, 157  
 Slike, such, 64, 95  
 Slo, to slay, 213, 88  
 Slod, shided, 136, 157  
 Slone, slain, 91, 143  
 Slouz, slew, 18, 18  
 Slow (! Sow), a scam, 214, 137  
 Smate, smote, 115, 245  
 Smeke, smoke, 94, 250  
 Smere, Smerie, to anoint, 18, 19, 14  
 Smeten, smitten, 74, 433  
 Smolde, smelt, 24, 67  
 Smul, smell, 42, 294  
 Smulde, smelt, 26, 106  
 Sogat, so, thus, 71, 327  
 Soke, sucked, 218, 248  
 Somounce, Somouns, summons,  
   38, 39, 240

- Sonne, sun, 144, 385  
 Soopfastnesse, truth, 213, 99  
 Sorowand, sorrowing, 63, 29  
 Sote, sweet, 194, 173  
 Soyle, defile, 143, 363  
 Soyned, excused, 199, 59  
 Sop, truth, true, 111, 230, 42, 288  
 Sopfast, true, 133, 61  
 Sopliche, Soply, truly, 132, 35, 148, 517  
 Spede, success, 108, 2  
 Spene, ? stop, 213, 107  
 Spille, to destroy, 44, 330  
 Spir, to enquire, 91, 168  
 Sponne, spun, 144, 387  
 Spot, blemish, 131, 15  
 Spotty, defiled, 213, 103  
 Sprong, sprang, 32, 171  
 Squa, so, 108, 16  
 Squat, bumped, 142, 319  
 Squete, sweet, 114, 223  
 Squorde, sword, 118, 362  
 Stad, placed, 118, 377  
 Stalle, manger, 133, 77, seat, throne, 124, 67  
 Stalwurthly, strong, 77, 543  
 Standen, p p stood, 116, 290  
 Stane, stone, 72, 371, to stone, 81, 692  
 Stang, sting, 117, 342  
 Stanged, stung, 117, 336  
 Stap, step, 22, 52  
 Stayer, Stear, step, stair, 148, 497, 134, 85  
 Stene, to stone, 41, 263  
 Step, stepped, 22, 50  
 Stepmoder, stepmother, 133, 71  
 Stere, correction, 210, 7  
 Stern, star, 123, 56  
 Sterre, star, 48, 378, pl Sterren, 56, 473  
 Sterte, to go to, visit, 214, 124  
 Sterue, to die, 147, 474  
 Steuyn, voice, 129, 249  
 Stike, to stick, 134, 85  
 Stipre, support, 135, 135  
 Stipe, stiff, strong, 109, 36  
 Stize, ascended, 212, 52  
 Stokky, stock-like, 148, 518  
 Stounde, time, 18, 4  
 Stour, throe, agony, 118, 301  
 Strang, strong, 71, 341  
 Striezt, stretched, 131, 100  
 Strenkit, strength, 87, 18  
 Stroye, to destroy, 220, 315  
 Studc, place, 21, 64  
 Styce, sty, 215, 142  
 Suld, should, 63, 44  
 Sulf, self, 21, 62  
 Sumdele, somewhat, 63, 123  
 Sunne, sun, 18, 9  
 Suote, sweet, 56, 469  
 Suotnesse, sweetness, 28, 120  
 Surled, defiled, 113, 374  
 Suth, sooth, truth, 62, 22  
 Suthfastnes, truth, 91, 256  
 Suwen, to follow, 53, 415  
 Swapped, struck, 112, 336  
 Swapte, fell down, 112, 340  
 Swarmes (!), 135, 128  
 Swait, black, 223, 25  
 Swech, such, 223, 28  
 Swelte, died, 135, 119, 127  
 Swemly, swooning, 135, 127, 201, 140  
 Sweore, neck, 134, 100  
 Swerd, sword, 112, 336  
 Swinke, Swynke, to labour, toil, 20, 33  
 Swith, Swipe, very, 28, 135, quickly, 76, 516  
 Swonge, scourged, 142, 327  
 Swote, sweet, 24, 67  
 Swotnesse, sweetness, 29, 120  
 Swouh, faint, swoon, 135, 127  
 Swow, a swoon, 201, 140  
 Ta, to take, 80, 652  
 Tacched, attached, 143, 356  
 Tak, tack, 145, 419  
 Taken, to betoken, 117, 325  
 Taking, token, 93, 243  
 Takin, token, 95, 311  
 Tald, told, 64, 91  
 Tayt, gave, 117, 349  
 Tee, to travel, 192, 144  
 Tell, to tell, 38, 240  
 Tend, to attend, 120, 455

- Tene, Teone, sorrow, grief, wrath,  
 18, 19, 16, 74, 444, 135, 125  
 Tent, heed, 67, 187, to attend,  
 118, 370  
 Tere, tear, 135, 113  
 Terve (= Sterve), to die, 207, 311  
 Tethe, tenth, 52, 430  
 Teye, to tie, 133, 62  
 Thar, need, 67, 184  
 Thret, threatened, 85, 829  
 Thrid, thurd, 84, 788  
 Thurgh, through, 65, 110  
 Tid, betides, 44, 329  
 Tilde, extended, 24, 80  
 Time, Tyne, to lose, 111, 113,  
 85, 822  
 Tirand, tyrant, 121, 479  
 Tite, Tyte, quickly, 81, 690, 704  
 Tipunge, Tipande, tidings, message,  
 23, 58, 88, 45, 112, 159  
 To-bursten, burst asunder, 132, 37  
 To-clef, To-cloue, did cleave asun-  
 der, 142, 329, 144, 375,  
 pierced, 137, 172  
 To-dachud, beaten, dashed about,  
 180, 65  
 To fore, before, 154  
 Toknyng, sign, 20, 27  
 To lachud, severely lashed, 180, 66  
 Tome, leisure, spare time, 218, 241  
 Tone, taken, 93, 231  
 Tore, torn, 143, 372  
 To-rue, riven asunder, 138, 210  
 Tow, two, 125, 125, 201, 138  
 Toyled, rent, 143, 372  
 Traist, Trayst, trust, 125, 104,  
 88, 35  
 Traup, faith, 109, 53  
 Treget, sin, trespass, 207, 311  
 Trene (= Strene), race, 147, 482  
 Treo, tree, 131, 2  
 Trie, choice, 143, 372  
 Trille, to rock, 213, 86  
 Tripet, trespass, 132, 41, 147, 480  
 Trone, throne, 122, 9  
 Trowth, beluf, 67, 208  
 Trunt, Truyt, wrong, 132, 41,  
 147, 480  
 Twei, two, 20, 20  
 Twin, two, 119, 402  
 Twyces, twice, 146, 448  
 Tyde, hour, 224, 30  
 Tynde, tine, prong, 201, 138  
 Pa (pl), the, 94, 289  
 Pam, them, 62, 7  
 Parmes, bowels (? the arms), 135,  
 126  
 Peder, thither, 48, 373  
 Per, Perz, though, 18, 19, 11  
 Pen, than, 34, 188  
 Pen (acc), the, 18, 7  
 Peof, thief (pl Peoues, Peues), 34,  
 35, 187  
 Peose, these, 142, 331  
 Perlede, pierced, 223, 24  
 Pes, this, 36, 212  
 Pethin, thence, 90, 119  
 Pir, these, 64, 100  
 Pis-kin, of this kind, 88, 33  
 Pit, this, 172, 23  
 Po, when, 20, 31  
 Po (pl), the, 93, 219  
 Polie, to suffer, 52, 423, 425  
 Ponky, to thank, 44, 314  
 Porou, Poru, through, 18, 3, 118,  
 388  
 Prah, boldly, 110, 90  
 Prin, three, 119, 395  
 Prist, thirst, 151, 34  
 Pritti, thirty, 20, 31  
 Prowe, suffering, 150, 18  
 Puderward, thitherward, 22, 45  
 Pulke, that same, 18, 4  
 Vche, each, 141, 294  
 Vmpink, to consider, 116, 294  
 Under feng, received, 223, 28  
 Vnderon, undern, 82, 722  
 Vnfaine, sorry, 80, 637  
 Vnfere, sick, 115, 277  
 Vnfolde, spread out, 218, 229  
 Vnfuyled, undefiled, 131, 21  
 Vmoynet, dislocated, 142, 323  
 Vnkid, unknown, 92, 189  
 Vnnepis, scarcely, 116, 285  
 Vnquit, unpaid, 110, 85  
 Vnsely, unhappy, 116, 283

- Vntill, unto, 62, 5  
 Vnworpe, unworthy, 54, 45<sup>a</sup>  
 Unwrest, bad, wicked, 195, 191  
 Vp, upon, 54, 45<sup>8</sup>  
 Vpbraide, abuse, 111, 136  
 Vtterest, uttermost, 69, 268  
 Vuel, evil, sickness, 24, 68
- Vaile, to fail, 30, 149  
 Vair, fair, 24, 71  
 Valle, to fall, 48, 382  
 Vanist, vanished, 96, 333  
 Uan-wite, lack of wit, folly, 180, 72  
 Uaste, fast, 28, 126  
 Velde, filled, 28, 120  
 Velle, to fell, 30, 151  
 Uerey, true, 190, 137  
 Versch, fresh, 59, 504  
 Uerst, first, 18, 3  
 Veruorþ, far, 48, 383  
 Vet, feet, 32, 173  
 Vette, fetched, 28, 117  
 Vewe, few, 26, 97  
 Vil, vile, 32, 181.  
 Vili, to defile, 34, 183.  
 Viue, five, 40, 258  
 Uoluelde, fulfilled, 18, 13  
 Vond, found, 22, 55, 26, 108  
 Vondi, to try, 46, 331  
 Vor, for, 22, 56  
 Uorbarnde, burnt up, 22, 50, 58,  
 506  
 Uorbrend, burnt up, 26, 92  
 Uoilet, left, 22, 49  
 Uorlore, lost, ruined, 18, 3  
 Uorolded, grown old, 24, 74  
 Uorsake, to forsake, 42, 298  
 Vorte, until, 26, 101  
 Vorte, for to, 44, 330  
 Vorward, covenant, 50, 411  
 Uorwelwed, withered, 22, 55  
 Uorþ, forth, 22, 54, 38, 234  
 Uorþeue, forgiven, 30, 142  
 Vyltē, vileness, 161
- Wa, woe, 64, 98  
 Wake, to watch, 76, 525  
 Wald, would, 94, 245  
 Walde, power, 93, 237
- Walt, suffered, 143, 355  
 Walter, to die, 201, 132  
 Wan, Whom, which, 24, 25, 72  
 Wand, rod, 70, 303  
 Wane, quantity, 74, 447, 130, 299  
 Warde, care, 117, 338  
 Waried, cursed, 121, 483  
 Warisht, healed, 117, 342  
 Warlaghe, traitor, 121, 466  
 Warnist, furnished, 117, 326  
 Wate, know, 63, 42  
 Water, river, 125, 101  
 Wawe, to wave, 221, 330  
 Wayloway, well-a-day, 95, 306  
 Wde, 'on wde' = (?) madly, 223, 15  
 Wede, Weed, weed, 20, 21, 33  
 Weft, woven, enclosed, 116, 292  
 Welk, walked, 117, 337  
 Welkit, withered, 66, 163  
 Wellande, boiling, 121, 486  
 Wenge, wing, 221, 330  
 Weolpe, wealth, 145, 415  
 Weop, Wep, wept, 20, 21, 142, 324  
 Weopyng, weeping, 143, 355  
 Werde, world, 113, 180  
 Were, doubt, 72, 385  
 Were, to defend, 121, 490  
 Wered, Werde, drove off, 141, 297,  
 141, 302  
 Werre, Worre, to war on, harass,  
 34, 35, 194  
 Wers, worse, 111, 120  
 Wesch, Wusch, washed, 32, 33,  
 173, 82, 726  
 Weterly, truly, 65, 134  
 Wezt, weight, 110, 83  
 Wha, who, 78, 584  
 Whatlikere, sooner, 30, 142  
 (margin)  
 Whulk, which, 65, 121  
 Whon, trade, 27, 96  
 Whonne, when, 21, 38  
 Wight, active, 78, 578  
 Wikke, wicked, 133, 68  
 Wilde, would, 120, 425  
 Wilne, Wilny, to desire, 20, 34,  
 20, 21, 36  
 Wirschip, honour, 73, 418  
 Wis, to direct, 71, 335

- Wisse, wise, 125, 100  
 Wit, Wite, to know, 77, 555, 18,  
     18, to protect, 37, 213  
 Witering, knowledge, 114, 235  
 Withgane, displeasure, 66, 152  
 Withouten, without, 66, 148  
 Wiperwine, enemy, 108, 4  
 Wobigon, woe begone, 131, 6  
 Wod, mad, 38, 243  
 Wogh, woe, grief, 71, 330, wrong,  
     116, 305  
 Woke, week, 196, 228  
 Won, to dwell, 66, 150  
 Won, (1) habitation, abode, 143,  
     347  
 Won, conquered, 36, 219  
 Wond, wound, 26, 105  
 Wonder, wonderful, 50, 395  
 Wonderly, wonderfully, 144, 401  
 Wonynge, dwelling, 153, 13  
 Wordle, world, 56, 473  
 Worm, serpent, 117, 323  
 Worthly, worthy, 124, 81.  
 Worþ, are, 22, 52  
 Wounden, wounded, 40, 258  
 Wou3, Wouh, wrong, 58, 59, 490  
 Wox, grew, 28, 133.  
 Wreoches, poor man, 214, 125  
 Wreche, misery, 138, 219, ven-  
     geance, 30, 139  
 Wright, carpenter, 79, 616  
 Wringe, to squeeze, 138, 214  
 Wuch, which, 44, 306  
 Wun, to dwell, 96, 320  
 Warth, to be, 95, 313  
 Wurthed, became, 90, 127  
 Wyf, woman, 132, 34.  
 Wykke, 153, 15 (See Wikke)  
 Wyled, wild, 132, 25.  
 Wyte, to blame, 134, 95  
 Yate, gate, 154  
 Yauf, gave, 195, 208  
 Yknowe, to know, 150, 20  
 Ymad, made, 50, 411  
 Ysinwed, sinned, 176, 50  
 Ywys, truly, 151, 32  
 Y 3eue, given, 224, 30  
 3af, gave, 33, 165  
 3are, ready, 30, 146  
 3arke, to prepare, 36, 208, 151,  
     24  
 3at, 3ate, gate, 54, 466, 63, 31  
 3ef, gave, 32, 165  
 3eld, 3ilde, yield, pay, 140, 261,  
     110, 82  
 3elp, greedily, 140, 281  
 3eme, heed, attention, 28, 130  
 3er, year, 20, 25  
 3erd, 3erde, rod, 117, 323, 212, 74,  
     staff, 141, 295, pl 3erden, rods,  
     26, 98  
 3erne, 3eorne, eagerly, 18, 19, 11  
 3erne, to desire, long for, 62, 26  
 3eufe, gave, 186, 110  
 3he, she, 152, 56  
 3ode, went, 73, 409  
 3ollynge, yelling, 44, 315  
 3orne, diligently, 120, 431  
 3oruful. *Read* 3ornful, earnest,  
     224, 33  
 3ut, yet, 32, 167  
 3ymmea, gems, 46, 344

## CORRECTIONS.

Page 8, line 20, for their speech (counsail) read it.

Page 12, line 1, for redeamed read redeamedst.

Page 17, line 6 from bottom, for we read þe